Pathway to God

(A Journal of Spiritual Life)

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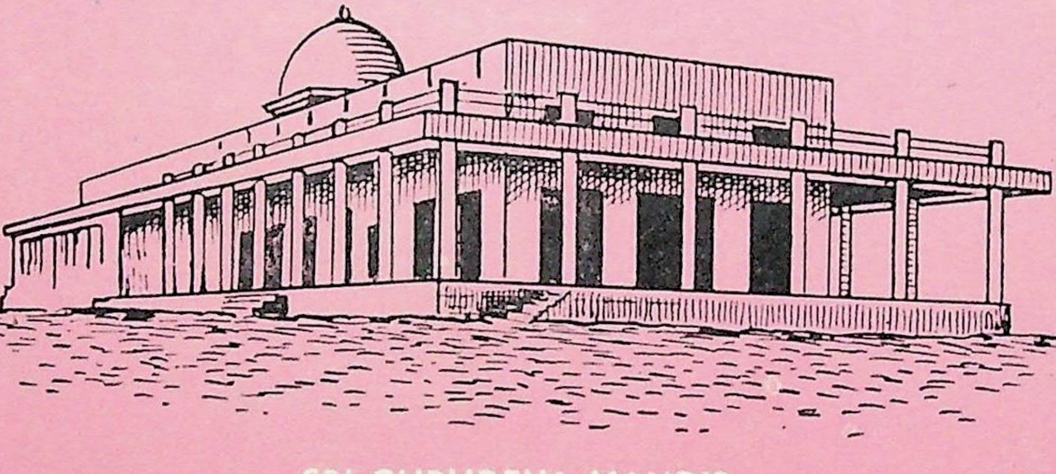

SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion
Belgaum

GURUDEVA'S PUNYATITHI

Vol. 6 No. 2 Sake 1894 June 1972

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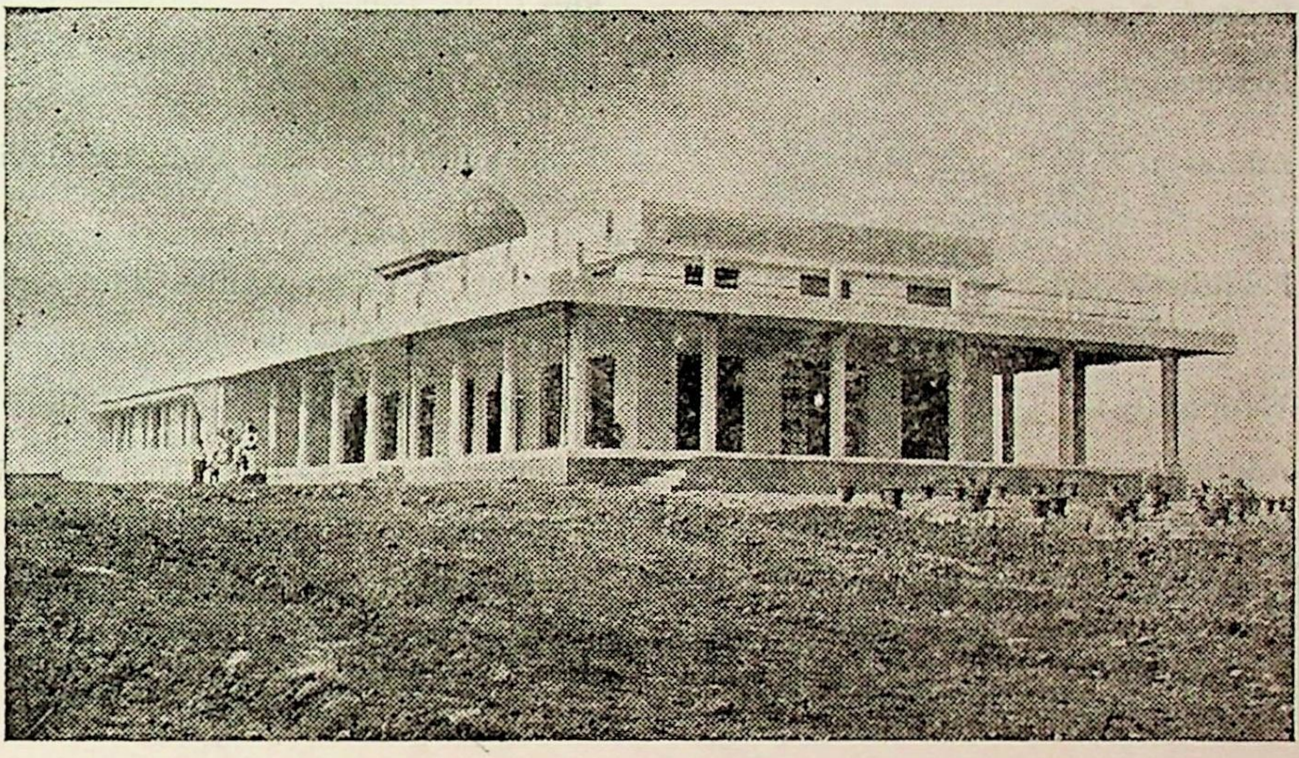

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Pathway to God

(A Journal of Spiritual Life)

" One God, One World, One Humanity. "

Vol. VI **June 1972** **No. 2**

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान् नमो भगवते पुरूषाय तुभ्यम् ।

— भागवत

" Salutation to you o Divine Puruṣa, who, the omnipotent, having entered within awakens with his lustre this my speech that is dormant, and enlivens the other *prāṇas* such as the hands, feet, ears and the sense of touch. "

Editorial Notes

We are very happy to place in the hands of our appreciative readers this number of ' Pathway to God '. It contains articles by eminent scholars on the various aspects of spiritual and cultural life.

The Divine Step

The problem of Bangla Desh has come to a successful end. India has established that country as an independent sovereign state by sacrificing the invaluable lives of our jawans. The refugees have gone back to their homes and we may heave a sigh of relief (although the refugee relief tax continues). When India was partitioned in 1947, Sri Aurobindo had prophesied that India would become undivided again. Whatever it may be, it is really providential that India has a new friendly country on her eastern border.

Remove Poverty

' Garibi Hatao ' has been the popular slogan these days. Poverty has to be removed; but that can be done only when we first remove the poverty of the heart. If we had been morally rich, the crores of rupees spent on the four five-year-plans would have made the common man economically rich to a considerable extent by now. But much money has gone down the drain only to become black money. Hence is the necessity of improving the general moral tone of our country.

This can be done only if we give spiritual orientation to the life of our people. We should be not self-interested but interested in the Self. Proper values of life should be inculcated. Otherwise secular state would mean a state rampant with corruption and nepotism.

Be Theopolitan

Gurudeva Ranade used to say, " It is not enough if we become cosmopolitan. We have to be theopolitan. In that case the result will be as described in the Gita :-

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

— भगवद्गीता ६. ३०–३१

"He who sees me in every thing and sees every thing in me; he does not lose hold of me, and I do not lose hold of him.

He who, established in unity, worships me as residing in all beings; that Yogi though engaged in various activities, dwells in me."

Thus the devotion to God should lead to universal love.

A new University

India is celebrating the Aurobindo Centenary this year and it is in the fitness of things that the University Grants Commission has decided to establish a University at Pondicherry. We hope this university will be an international centre to spread the moral and cultural values for which India has stood through many many centuries.

Follow the Path

Fifteen years have elapsed since Sri. Gurudeva Ranade left his mortal coil. The work started by him is growing steadily, as is his glory increasing day by day. May our readers follow the Pathway to God torch-lighted by Sri. Gurudeva, so that they may progress to be nearer the Ultimate Goal step by step.

B. R. M.

We are thankful to you

(1) Shri M. S. Wartak, Poona : Has paid Rs. 1001/- and became DONOR. Will have the right to elect a trustee and get all our publications free of charge.

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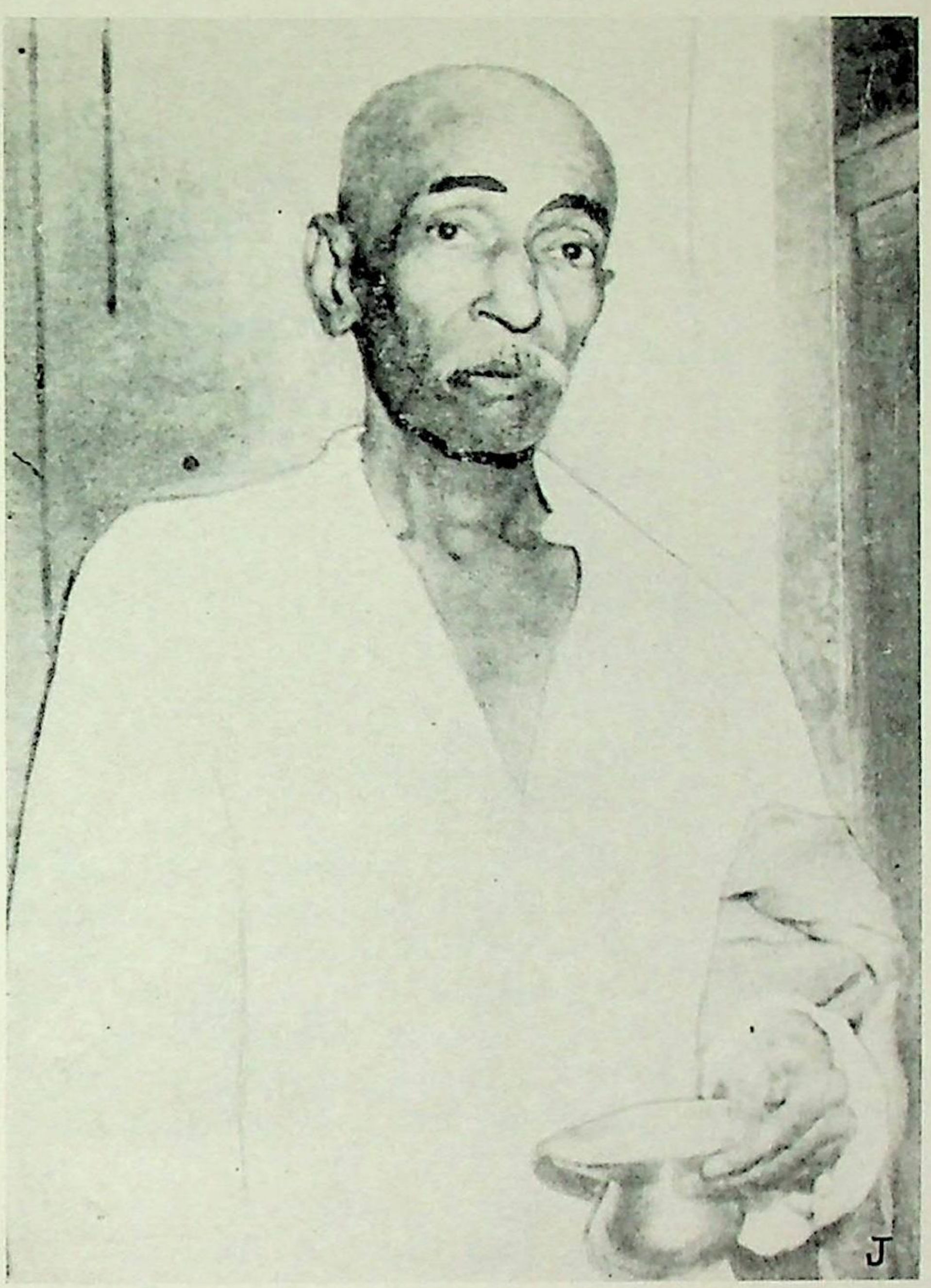

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Nama – Yoga

(Yoga of Divine Name)

(Extracts from Letters by Sri Bhausaheb Maharaj)

Selected, Classified and Translated

(Continued)

By Sri M. S. Deshpande M. A.

(2) General Outline

God is the doer; He is the mover. Not a blade of grass moves but by His Will His remembrance and grace make both worldly and spiritual life blissful. Such a conviction should support our meditation (on Divine Name). Then alone will it gain in intensity and develop dispassion i. e. disgust for worthless objects. The seeker, then, becomes ganuinely dispassionate. He behaves with courage and fortitude and leads his worldly and spiritual life with skill and wisdom. He soon realises that both of them are identical and that both are controlled and directed by His grace alone. This realisation engenders devotion for the Lord in his heart. When this devotion grows and assumes the white heat of intense longing, the seeker becomes fit for God-realisation. He then begins to realise the nature and urges of the inner self. This is termed Illumination *(Jñāna)*. Such is the general outline of the Pathway to God-realisation. Hence in the worldly life a seeker should attain devotion through dispassian, illumination through intense longing, contact with the Lord through regular meditation on Divine Name. When this contact developed, he will begin to realise the nature and urges of the inner self [both of himself and of others] (P. 190)

(3) Blessedness through Devoted Meditation.

We should meditate on the Divine Namae with love and devotion. We should not feel drowsy at time. When our heart is full of joy, we are not assailed either by sloth or yawning. We should perform our meditation for one hour in the morning and one hour in the evening without fail. This will wipe out all the impure impressions received by our mind in the worldly affairs in which we are engaged during the prior eleven hours. Then we will begin to realise our short – comings and learn to discriminate between the essential and the non-essential. Our ardour for meditation will grow and we will be powerfully impelled to meditate more and more. We will begin to love God and His Name. This love would then gradually increase and ultimately culminate into " Devotion of Friendship " with and of " Self-surrender " to the Lord. The seeker thereafter, throws his entire burden on Him. Such an absolute self-surrender attracts the grace of the Lord and enables the seeker to enjoy blessedness. These are the ascending stages of devotion, for attaining which firm faith is the main requisite. If we thus perform soulful meditation twice all the mental impulses would vanish automatically. And we will at once begin to realise that our *Sadguru* himself is drawn towards us of his own accord. (P. 1-6)

We should carry on our meditation in the prescribed manner. Every moment we should try to observe whether we duly remember the name and whether our gaze is properly fixed. We should steadily fix our gaze on the tip or top of the nose. When we feel sleepy, we should hold our breath till we mentally repeat five to ten Names. This breath-control would remove our slumber. (P. 338-39)

We should not neglect to fix our gaze, nor should we forget to repeat the Name. We should lovingly observe the (super-sensuous) object that would reveal itself before us. " Our Lord " asserts *Nāmadeva,* is powerful and affluent. I am prepared to stake my very life for the vindication of the truth of my assertion. " We should implicitly trust this assertion and try to entertain this very sentiment about God. We would then have the same experience. (P. 337)

(4) Meditation under any Circumstance.

A person is required to worship God for success in his worldly business as well. That would form his worldly Religion useful for his worldly life. But that is not all in all. That alone will not bring about fulfilment in his life. On the other hand, he should adopt the path of Spiritual Religion and try to identify himself with God through proper devotion. He should learn to adapt himself even to (adverse) places and (trying circumstances in which he would be called upon to live through the will of God and should never give meditation on the Divine Name on any account. He should constantly meditate day and night and enormously increase the total number of Names meditated upon by him. He should, thus augment the treasure of his merit. This would remove all the obstacles in his path of devotion and grant him mental peace and delight. And through the grace of the Lord he will not be required, thereafter, to face such a difficult situation. The Lord will keep his devotee in a joyful condition. " The power of Divine Name will ", as assured by *Śri. Māharaj,* " protect him. " (PP. 78-79)

(5) Two Types of Devotion.

Devotion is of two types: Devotion coupled with desire—'interested devotion' and Devotion free from any desire – 'disinterested devotion.' Human greed makes a man love interested devotion. The interested devotion accumulates merit no doubt. But that merit is non-eternal, perishable. It contributes non-eternal liberations like *Salokatā* or ' residence in the celestial region of the Lord.' and *Samīpatā* or 'residence in the nearness of of the Lord.' When the merit of the seeker is exhausted, he would be driven out of the region. Ephemeral, likewise, are the positions of Indra, Siva and other gods. But Self-knowledge in the form of Self-realisation, attained through the grace of a *Sadguru* will *Sayujyatā* or ' eternal liberation of unison with the Lord.' Realised saints identify themselves with their Self. They are, hence, freed from the rounds of re-brith. Persons engaged in intesested devotion are subjected to the travail of brith and death. Hence the path of an ordinary *Guru* which brings merit through worldly religion can bear no comparison with the path of a *Sadguru* which grants Self-relisation through the spiritual religion. To consider both the paths to be one and same is pure delusion. One brings perishable merit, while the other grants eternal Self-realisation, the liberation of the unison with the Lord. ·One involves the seeker in the rounds of birth and death while the other grants him the from of his own Self. (PP. 257-58)

(6) Devotion should ever be Disinterested.

A son obeys his father by regarding obedience as his duty. He does not carry out the behests of his father with the expectation of any happiness from him in future. In his childhood he learns to regard such obedience simply as his duty, which lends goodness to his behaviour. And this goodness in the long run, enables him to gain the credit of raising the moral eminence of his family even upto 42 generations past. Delighted at such a fine behaviour of his son, the father, of his own accord, fulfils all the desires of his son and tries to make him happy. He constantly takes care of his son's welfare, keeps him in a dignified position and tries to enhance his glory. Such is the fruit of the disinterested affection and service of the father by the son.

Similarly, as the Lord is the father of us all, He deserves our disinterested devotion – meditation. We should perform our devotional meditation, with the pure desire of spreading the glory and devotion of the Lord in all places. We should not expect any wordly gain thereby. If meditation is carried on in this disinterestd manner, God will fulfil all the desires of His devotee. Such a disinterested devotion will make both worldy and spiritual life successful and blissful (p. 40)

(7) Shun Desire and Win the Lord.

Our mind makes a show of devotion. But its inner craving is for the enjoyment of sense-objects. When we gain worldly profit through devotion, we regard it as superb and pose that we like devotion alone. But really we are after sense objects. Has such a person ever attained real happiness by pursuing them? Still man is attached to sense-objects alone, on account of his inner craving for sense-pleasure. He cares mainly for worldly profit and loss and hence he is attached to them alone, both in his worldly as well as in his spiritual life. He, thus, does not entertain real devotion for the Lord. As he is not able to control his mind at all, what can a *Sadguru* do for him? Therefore, 'First control the mind and then seek the Lord!' says a Saint. Unless we relinquish our desire for sense-objects, we won't attain God. But poor fellow! man does not realise this at all. He pays no heed to devotion. He neglects it completely. Such is the powerful attraction of sense-objects. Can an abject slave of the senses ever become a king of devotion? (PP. 208–209)

(8) How to Control the Wanderings of the Mind?

Mind is supremely fickle. It is extremely difficult to check its wanderings. It instinctively hankers after sense - objects. It does not like to meditate. There is only one method of controlling the mind. Says *Śri Kabīr :* " Let go the mind, but not the body. " The mind may go wherever it pleases but the body should not be allowed to follow it. If the body does not follow the mind in its pursuits of sense - objects, it will automatically turn back after some time from them. Such a practice would remove the fickleness of the mind and give us joy. Just mark, to what a sorry plight did the mind even of such a Saint as *Ṙamdās*, bring him, though he did not lead a worldly life. He, however, controlled the strong urges of his mind, did not allow his body to pursue them and behaved in such a way as not to defile his devotion to his master Thus did he achieve blessedness and lasting glory in the world even to this day. We should always remember the obligation conferred by such great Saints upon us, have full faith in their teachings and act according to their instructions. Then will our worldly as well as spiritual life be endowed with bliss. Hence, we should take a vow of not touching the wealth and woman belonging to other persons and perform meditation on Divine Name, with firm faith. " Those who take a medicine of *Viṭhal* (Divine Name) should observe dietary restrictions as well "

We should ponder deeply over the aphorisms: " Fire is the source of Illumination " and " Dispassion is the source of Devotion. " Attachment to senses brings about forgetfulness of Name. Since we are habituated to non-practice of meditation, the cravings of our mind do not leave us. We don't become free from desires which deprives us of our real happiness. If we strengthen our will, apply all our senses to meditation and practise it with resolute regularity, we would understand the nature of all our inner mental urges. We would then gain mental balance, learn to discriminate essential and non-essentail things and enjoy all-round Bliss. (P. 81, PP. 19–20)

◆

Tagore and Aurobindo

Dr. R. S. Mugali,
M.A., B.T., D.Litt.

Tagore and Aurobindo are two of the greatest names in the history of modern India. Both of them were born in Bengal, at a time when the East was taken up with the lure of the West. They imbibed the best in the thought and culture of the West each in his own way. But they refused to be taken in by it. They grew into towering personalities, steeped in Indian culture not as a relic of the dead past but as eternal wisdom applied to life in a new setting. They were born with rich gifts of intellect and intuition and they gave of their best in the form of poetry and philosophy, which will continue to inspire generations of people all the world over. They were great Indians and great citizens of the world as well, endowed with a large vision of humanity and interested in its onward march towards progress.

Rabindranath Tagore or Thakur as the original family name goes was born on 7 th May, 1861, more than a hundred years ago. He was the fourteenth child of Maharshi Debendranth and Sharada Devi. His father was a great sage who was god-intoxicated but who did not renounce the world. Like Wordsworth's Skylark, he was 'true to the kindred points of heaven and home'. Rabindranath inherited from his father his great love of earth and love of heaven. The Tagore family was a rich family with a large landed estate and fabulous wealth. We need not go into details of the family background here but it is necessary to know that in this family were born some of the brillant and gifted men, who made a distinct mark in different spheres of life. Maharshi Debendranath came under the influence of Raja Rammohan Roy and worked vigorously for the reform of Hindu religion by renaming the Brahmasabha of Raja Rammohan Roy as Brahmasamaj. That was the beginning of a new movement for social and religious reform. Rabindranath was deeply impressed by the precept and practice of his father. He dreamt of a new social order, built on the solid foundation of Indian Culture.

Rabindranath as a boy felt like a parrot in a cage, which was well-fed and looked after but which was not allowed to fly about in the sky. His schooling was not at all happy. The only good that came out of it was that he saw what a school should not be like. He learnt his lessons from his tutors at home. But he learnt more in she school of experience. He travelled with his father and learnt Sanskrit at his feet in a Himalayan retreat. Gradually he read great Indian epics like the Ramayana and grew to be an admirer of the best in Sanskrit literature. He also read some of the best in English literature and received sustenance from it at an impressionable period of his life. He became truly educated without appearing for or passing any examination at school or college. He got no degree or certificats except the approbation of his relatives and tutors for his learning and poetic powers.

Rabindranath started writing poetry at an early age. Being in the midst of brothers and sisters, who were either poets in their own right or lovers of poetry and music, he produced several pomes and plays in Bengali in quick succession. As he grew up, his genius blossomed forth with all the variety and richness of spring. It was only when a selection of his songs, rendered into English by him and published under the title 'Gitanjali' was awarded the Nobel Prize for literature in 1913 that Indians realised the greatness of Tagore as a poet and showered their praise on him. He was the first Indian poet to receive this honour. One of the great achievements of Tagore was the establishment of Santiniketan and Sriniketan as the very first experiments in our country in education and rural economy with a modern bias. During his travels with his father, he had visited Bolpur long back but he had the least idea that he would found a school there, which would develop into a world-renowned centre of education and culture in later years. He chose this place because 'his father had already built a house there, a retreat for quiet and meditation and had later added a temple, a large hall with walls of coloured glass and a bare floor with no image or paraphernalia of any particular ritual or rites'. 'On 22nd December, 1901, he inaugurated his school at *Śāntiniketan* with five pupils, among them his eldest son and as many teachers. He named it *Brahmacharya Āśrama*, after the ancient forest hermitages'. This *Āśrama* grew into a modern, broadbased centre of education and seat of learning, a veritable house of peace' (that is what 'Santiniketan' means) not only for Indians but for all the people of the world. It became what Tagore significantly called 'Viswabharati' i. e., an abode of Indian Culture as an image of Universal Culture. 'And so the little school for little childern became a World University, *Viśwa-Bhārati*, a centre af Indian Culture, a seminary for Eastern studies and a meeting place of the East and West. The poet selected for its motto an ancient Sanskrit verse:' *Yatra Viśvaṁ Bhavati* *ĕkañidám*' which means 'where the whole world meets in one nest'. '*Viśwa Bhārati*' he declared, 'represents India where she has her wealth of mind which is for all. *Viśwa-Bhārati* acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best'. Tagore made several world-tours, saw more of the world than any poet, past or living had seen. No great poet became as famous as Tagore during his life-time. Quite apart from this kind of fame, it is noteworthy that he become a true world citizen with a deep love for his country but with no 'narrow domestic walls' to separate him from the rest of the world.

Tagore upheld the great values of Indian culture as enshrined in 'the sacred books of the east', mainly in the *upaniśads* but interpreted them in his own way and tried to apply them to modern conditions. At a time when India was groaning under foreign rule and patriotism was rising high in speech and action, he warned his people against extreme forms of nation-idolatry. But he was no less patriotic, though he did not directly join the struggle for freedom. His well-known poem, beginning with 'where the head is held high and the mind is without fear' contains the very gist of his ideas and ideals, which combine the best in Indian thought with the best in world culture. In his system of education, he attached as much importance to the free and full development of the child's personality as to willing discipline. He made life at school engaging and attractive. He stressed basic education or learning through activity and encouraged aesthetic taste. Song, music, painting, poetry and drama were part of the education, which he wanted his pupils to receive. Most of the classes were held in open-air and the influence of nature was deep and abiding. Tagore thus brought together ancient wisdom and modern outlook in his presonality and in his works both creative and institutional. He ilved like a modern sage in a scientific world.

Aurobindo was born on 15 August, 1872 as the third child of Dr. Krishna Dhan Ghose and Swarnalata. Dr. Ghose was greatly enamoured of English education and English culture. He had decided 'to give all his children a thoroughly English education. He believed like many Indians in those days that the English character was ideal'. He travelled to England in 1879 with his wife and children when Aurobindo was aged seven. Next year he returned alone to India leaving his family behind. Aurobindo was one of the three brothers who ultimately stayed on and were put to an English school. It was an over-mastering passion with Dr. Ghose that his sons, chiefly Aurobindo, should learn nothing but English and should be completely westernised in thought, word and deed. During the fourteen years of his stay in England, Aurobindo mastered English, Greek and Latin in spite of the difficulties he had to encounter as a result of inadequate and irregular remittances from his father. He seemed to fulfil the ambition of his father that he should be anything else than an Indian. We are told that 'During their stay in England all the three brothers had practically no contact with other Indians as Dr. Ghose had given strict instructions to Mr. Drewett not to allow his sons to mix with them or to khow anything about the Indian way of life'. Aurobindo proved to be a very bright student in his school career. At Cambridge he passed his Tripos I and also the I. C. S. examination which was the highest goal of the cream of student community in those days. But he absented himself from the horseriding test though more then one chance was given to him; because he did not like the job of an I. C. S. officer. As he himself says, 'I had a disgust for an administrator's life and I had no interest in adminis-tative work. My interest was in poetry and literature and study of languages and patriotic action'. One might say that his failure in I. C. S. was not only a stepping stone to his success in the spiritual sphere but it was the first hint that his destiny had thrown about the future course of his life. Aurobindo returned to India in 1893 and joined the Baroda service. It is very significant to note that as soon as Sri. Aurobindo set is foot on soil of India, he experienced 'a tremndous peace'. Aurobindo has described it in his book on Yoga. It was as if the great spiritual heritage of India called him back to its fold and initiated him to the great mission for which he was born. It is a strange irony of fate that the son of a father, who wanted to westernise him, to the complete neglect of India's heritage, rose to be one of the great spiritual masters in the true Indian tradition.

Aurobindo served the Baroda state in several capacities fore more then thirteen years. It was a preiod of great preparation for his yoga and for his revolutionary work as a champion of India's freedom. He came to Calcatta in 1905 and plunged himself in the freedom struggle through education, journalism and political activity. He met Tagore during this year at his residence, 'where he we went to answer to the latter's invitation for dinner'. In 1908 he was arrested by the British Government for his alleged part in revolutionary activities and put in Alipore jail. Later he was released from the jail and he made his famous Uttarpara speech, in which he described the direct vision of Lord Krishna, whom he saw everywhere in the Jail and in the court. That was a turning point in his career. He received a higher call from within and decided to dedicate his life to the service of the Divine. He went to Pondichery in April 1910 and remained there until his passing away in 1950. The Aurobindo Ashram stands there as a living monument of his high ideals. Aurobindo wrote many works in English of a creative and philosophical nature. Of these, 'Life Divine' is his Magnum Opus in prose, 'Savitri' his greatest creation in poetry. He has expounded his profound philosophy through his poetry in the latter. The one is a triumph of the highest intellect, the other is a triumph of the deepest intuition. Both these works are among the fewest top-ranking tomes in world-literature. He has written on all manner of subjects, elucidating his view of the evolution of life on earth and its future goal. Some of the subjects dealt with by him are the Synthesis of Yoga, the Ideal of Human Unity, Human cycle, The Foundations of Indian Culture and Future Poetry. The volume, the depth and the brilliance of his writting are simply amazing. He was as great a poet as he was a philosopher and a mystic. It is no exaggeration to say that his was a master-mind, capable of seizing the truth of the one and the many in the Universe and of expressing it in the most eloquent manner. There is evidene not only of erudition but also of self-experience and soul-realisation in all that he has written and given to the world. It is not an easy task to explain in brief the philosophy of life, which Aurobindo stood for. All the same, an attempt may be made to give a gist of his view of life. He has traced the history of the Universe showing how it has moved further up step by step. First it was all matter. Then came life and thereafter came mind. Through matter, life and mind, this Universe has gone through a process of growth or evolution. But this evolution is not because something new has been added to what there was before. It was latent or hidden in it. Thus life emerged out of matter and mind out of life. This is the theory of evolution through involution. Mind is not, however, the terminal point of this evolution. Even the highest achievements of the mind reveal its limitations They do not satisfy man and they do not bring peace and harmony to him. There must be a higher goal. That is the realisation of the Divine in the universe. So the next step in the evolution is the emergence of the soul or spirit from out of the mind. That is the Super-mind which realises the divine and lives in the Divine and for the Divine. This evolution is not meant for a few individuals only. It is the destined goal of entire humanity. The process of evolution will be complete when humanity is divinished and when the Divine in man not only ascends the highest rung of the ladder but descends down from the spirit to mind, life and matter. In other words, life becomes perfect when one is able to live up to the highest truth in all that one thinks, feels and acts. .... Aurobindo has laid down the path for this evolution in very clear terms. He has of course got inspiration from the best of books in ancient Indian Literature like *Upanishads* and the *Gita* in explaining his *Purnayoga* as he calls it. In a sense he has built up his view of life and his path of perfection on the solid basis of the spiritual heritage of India. He begins his book on the Mother with the sentence, ' There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers '. In the same book he has said ' To walk through life armoured against all fear, peril and disaster, only two things are needed, two that always go together – the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender '.

In conclusion, it may be said that Tagore and Aurobindo are two of the highest exponents of Indian Culture with a world-vision. They brought the east and west together and paved the way for Universal Culture, based on some of the most permanent things in Indian thought and Indian tradition.

HARIKATHĀMṚTĀSĀRA
of
JAGANNĀTHADĀSA

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About the Author :- (1728-1808)

Every country has its own God's Good Men. All these are blessed men. However not a few of them have been great from their birth. Most of them seem to have forgotten their mission in life. Then something happens and they turn away from the world to God. Surdas, Tulsidas, Purandaradas are a few examples. Jagannathadasa was no exception to this general trend.

Born in Manvi (then in Hyderabad State) in the year 1728 in a well to do family Jagannathadasa grew up in an essentially religious atmosphere. His father was a devotee of Shriniwas. Jagannathadasa's name before he was initiated to the Dāsakuta was Shriniwas. He was a brilliant boy. He was well versed in Sanskrit and Kannada by the time he was 10. His father took him to Shri Varadendraswami, the third head of the Mutt after Shri Raghavendraswami, at Montralaya. On seeing Shri Varadendraswami, this young Shriniwas recited extempore in Sanskrit, verses in praise of Shri Varadendraswami. These five verses are known as Varadendra pancharatna. The swami was very much impressed by the sharpness and the spark of Shriniwas. Shriniwas stayed in the Mutt for about 8 years, studied Sanskrit Grammer, Prosody, Upanisads, Gita, Brahmasutras, Vedas and Puranas. His education over the Acharya degree was conferred on him and Shrinivasa became Shrinivasa Acharya. Like Svetaketu, he returned home, अनूचानमानी and स्तब्ध. He was a pundit. This young pundit collected a big following as his disciples. He was intolerant of Haridasas, of Bhaktimarga. He called them illiterate men, dancing like eunuchs (Brihannada). He described them as beggars and good for nothing men. He seemed to have thought that -

पाण्डित्य हीनाः कवयो भवन्ति
कवित्व हीनाः पुराण भट्टाः
पुराण हीनाः कृषिमाश्रयन्ते
भग्ने कृषे भागवता भवन्ति

Such a man, a pundit, found it difficult to bear, saints of his time. One such great saint of his time was his own uncle (mother's brother) Shri Vijayadasa. Shrinivas used to speak very slightingly of his uncle, condemn him and at times even make fun of him as Brihannada. Vijayadas used to be sorry about Shriniwas, but pitied him. Vijayadas was not a pundit. True. But he was a Prāsādika, a man who had the vision of God. Shriniwas felt it was below dignity even to accept that Vijayadas was his relative. Yes. Vijayadasa was poor and was not a pundit. How could Shriniwas Acharya, a pundit and a well to do person, keep company with an illiterate popper ?

Again the Dāsas propagated the religion through Prākrit and Kannada and not through Sanskrit. Shriniwas had no regard for Prākrit. Talking in Kannada (Prākrit) was considered by him as sacrilege. He was a Pundit, how could he talk the language of the popular ? After his bath he refused to speak with anybody in any language but Sanskrit. It was unclean to speak with Prākrit. This was another reason as to why he disassociated himself from the Haridasas.

It so happend that one day Vijayadasa invited his nephew for Tīrtha Prasāda. Shrinivas Acharya excused himself saying that late lunch upset his digestion. This was the turning point in the life of Shrinivasācharya. Parhaps Lord said 'so be it'. And Shrinivasācharya found himself suffering from Intestinal Tuberculosis. He found it difficult to digest even liquid diet. Doctors could not help nim. as medicines failed to improve his health. He went to Mantrālayam, to his family Guru, Shri Raghavendraswami's abode. He was directed to go to his uncle Vijayadasa. Vijayadasa expressed his inability to help his nephew and told him to meet his (Vijayadasa's) disciple Shri Gopaldas, a great saint. Gopaldas had foreseen by now that Shriniwas was coming to him.

It is said of this great man, that he was clearing the road leading to the temple of Ganapati where Shriniwasācharya was to come. As Shrinivas saw him at work and asked him the reason for cleaning the road, Gopaldas replied - 'Punditji the son of

Lakshmi (Lakshmi Putra, Sukumāra) that you are, you are not accustomed to walking on rough roads full of thorns and bushes. That is why I am cleaning it for you'. This put Shriniwas to shame.

Gopaldas on one auspicious day, worshipped Ganapati, invoked the Ashwinis and Dhanwantari to bestow their grace on the ailing pundit, and gave Shriniwas a Jowar bread as prasāda of Dhanwantari. From that day onwards Shriniwas's health began to show signs of improvement. Then Shriniwas was of about 27–28 years of age. In about a month's time, Shriniwas's health improved considerably and he could climb with Gopaladas the Hill at Tirupati and he had the Darshana of Shri Vyankatesh. It is said that Gopaladasa saw through his aparokṣajñāna, the mission of Shriniwas and also could see that Shriniwas had an apamrutyu. Like Puru parting a part of his life span, for the sake of his father Yayāti, Gopaldas parted with 40 years of his life in favour of Shriniwas that Shriniwas should fulfill the mission enjoined on him by God.

Shriniwas, the pundit, had now mellowed. He was no longer the audacious, proud young fellow that he was. Experience had taught him to respect saints and to be modest. He slowly realised that scholarship was more an ornament and did not lead to God realization. The urge for God realization was making him restless. The spiritual restlessness made him approach Gopaldas his saviour, request him to initiate him, take him as his disciple and confer on him ' nom de plume ' or the Ankita. Gopaldas directed him to go to Pandharpur, stay there in the services of Lord Panduranga Vithala, the beloved Lord of all great Hari Bhoktas like Tukaram, Eknath, Namdeo, Purandaradas etc ; and it was Vithal's grace that would initiate him and save him from Samsara.

Shriniwas went to Pandharpur. He stayed there for some years (nothing definite is known about the number of years). One day as he was taking a dip in the Chandrabhāga river, a marble piece struck his head. He picked up that slab. On it was inscribed the (nom de plume) Ankita ' Jagannāth Vithal '. On looking at it he was overwhelmed. It was his second birth as it were. It was a spiritual birth now. Panduranga Vithal had accepted him as his devotee. He was no longer Shriniwas after this incident. He become Jagannath Dasa and all his works that followed, bear the ankita as ' Jagannatha Vithal '. In the Haridasa Kuta ' Nom de Plume ' has this significance. It marks a conversion to new way of life, as a new individual known by a new name, bestowed upon a person by his Guru. ' Nom de Plume ' is the main entrance to the City of God.

Overcome by immense spiritual feelings, and with a feeling of gratification and joy he wrote – Jagannatha Vithal, अजभवसुरनुत भजकामर तरु, कुजन कुठारी, दयापर मूर्ति – if you reject me, who else will protect me ? Here I am at your feet surrendering myself. Jagannatha Vithala, you who bestowed your grace on Gajendra and are known as the protector of those who surrender themselves to you, be true to your nature.

Jagannatha Dasa was now possessed with only one desire in life. That was the thirst for a vision of इन्दुभागनिवास नर सारथि पांडुरंग. In fact he began to pine for it. He came to Pandharpur very often. He had for once the vision of God, Panduranga as his antaryāmi. It was the vision of the Resplendent SUN within as it were. He writes of this – I saw Pandhariraya, Shrimāninipriya. ...... I saw the red nails of the fingers of his feet, which appeared like a bunch of māṇikas; in their effulgence I saw his feet which he describes as उदितभास्कर गभस्ति तिरस्कर सुजन यशस्कर.

In another poem of his, overcome by joy at the vision of Pandharinath – he writes – 'I am gratified. On seeing Vithal, Lāvaṇyamūrti, Jāhnavīpita, all my sins have now fled away. I am really gratified.' After these visions of Vithala, he was a changed man. He was no longer the audacious Pundit who would refuse to speak in Prākrit and Kannada. He was no longer the critic of saints. In fact he described his uncle Vijayadasa – 'I have secured a Diamond, a divine diamond' and was all praise for Gopaladasa his saviour. He sang, he wrote, he spoke prākrit and Kannada without reservations. He himself in his Harikathāmṛta Sāra writes – 'if दर्पण is called कन्नडि (a Kannada word for mirror) will it cease to reflect ? 'Do not' he requested the readers 'condemn this book because it is in Kannada. Harikirtana in whatever language it is spoken, purifies the language itself far from itself getting soiled'. He was and had become a Dāsa, a Haridāsa, of his own volition. From this time onwards, he came to be known as Jagannatha (Vithala) Dasa. And slowly he ceased to be Shriniwasācharya.

Jagannatha Dasa wrote many kirtanas and suvālis. After a disciple gets the Ankita from his Guru, in the Dasakūta the disciples consider it their duty to write Stotras in praise of Hari, using their Ankita and offering these to Hari. Such Stotras are called Kirtanas. Some time these Kirtanas are in praise of the Guru or Mahaguru or in praise of Lakshmi, Mukhyaprāṇa etc. Tattva Suvālis are compositions in which fundamental tanets are given in "simple poetic language and with homilies from day to day life". It is not known how many Kirtanas, Tattvasuvālis, Suḷādis he wrote. However about 200 Kirtanas and 600 Tattavasuvālis and Suḷādis are today available.

His greatest work in Kannada and his great contribution to Indian Philosophical literature is his 'Harikathāmṛita sāra'. This was written by him in his old age. It is a work which marks a great maturity of throught, thorough insight into the Dvaita Śāstra and Experience. When Jagannathadāsa attained Krishṇapāda he was 81 years old.

Harikathamṛtasāra

It is a philosophical work of a very high merit. It contains the essence of the Philsophy of Vedas, Upaniṣads, Gita, Sutras, Purāṇas and Pañcarātna Āgamas. It is written in a litting style, in Bhaminishatpadi. It is very often said that Plato was a great poet spoilt by Philosophy. True it is indeed difficult to write a work, extending over 32 chapters, containing metaphysics, theology and religion, in a poetic from; for in that attempt either the content or the form is bound to suffer. But still in Harikathāmṛtasara neither the poetic form nor the philosophy has suffered in the least. One thing is however certain, that thongh the book written in Kannada it is highly influenced by Sanskril language, and does not appeat to be a book very much for the popular (27.4.) It contains allusions to all the scriptures in Sanskrit. It is a scholarly work, meant for scholars. Its contents had to be commented upon to make it understable by the common man. We have thus book in the form of Guruhṛdaya Prakāśike, a commentary on Harikathāmṛtasāra.

Harikathamṛtasāra is considered as Śāstra itself, for it has all the characteristics of a Śāstra viz. Viṣaya, Phala, Adhikāri and Sambandha. The refrain verse viz. ' Harikathamṛatasāra Gurugaḷa etc. which occurs at the opening of each chapter refers to those four characteristics (1) Viṣaya– is Harikathamṛtasāra (2) Guru's Karuṇa – Parātparaguru's Karuṇā i. e. grace of Lord Nārayaṇa and Laxmi i. e. mokṣa is the phala (3) Parama Bhagavadbhaktas are adhikāris, (4) Sambandha – is listening to with Bhakti (Ādaradı Keḷuvadu) i. e. Shravaṇa, manana, Nidhidhyāsa.

It is a work on Dvaita Philosophy of Madhwachārya and contains all the nine tenets of that school. viz. (1) Hari is supreme, (2) The world is real (3) Differences are fundamental (4) Jiva hosts are dependent on Hari and (5) they are of different orders, (6) Mukti is the enjoyment of Bliss which is the nature of the self, (7) Pure Bhakti is meant for attaining Mukti, (8) Pratyakṣa, anumana and śabda are the three sources of knowledge, (9) and Hari is Veda Vedya. In fact the refrain-verse ' Harikathamṛsasāra gurugaḷa .... etc, contains one of the important tenets viz. Tāratamya. Hari is supreme. Next comes Lakshmi in order (i. e. Harikathā i. e. Vedas and Śāstras which deal with Hari) The Abhimāni Devatā af all Śāstra is Ramā or Lakshmi. So Harikathā is a reference to Laxmi. Next in order is Vayu (amṛta) and Sāra (सृ – सर = to move, to create) is a reference to Brahmā and all the creations that follow viz. Garuḍa, Śeṣa and Sarva Cetana Jagat. So Harikāthmṛtasāra, is not merely a treatise which deals with the essence of the Nectar of Harikathā but a serious treatise on mteaphysics, theology and religion.

As already mentioned there are 32 Sandhis (Chapters). They appear to be disconnected on the first look. For Example Sandhi one – is Pīthika Sandhi. Sandhi two – is Karuṇā Sandhi. Sandhi three is Vyāpti Sandhi. However, there is a plan in the work, a thorough logical connection between various Sandhis. In fact each succeeding Sandhi naturally grows out of the earlier one. In what follows I will try to summarise Sandhiwise the contents of Harikathāmṛtasāra. This summary is bound to be sketchy because of the limitations of space. The beauty of this work can be experienced only by reading it. It is a sheer joy to go through this work. But it will give to the Jijnāsu an idea of the work and even if one reader of this article is encouraged, on reading this summary, to read Harikathamratasara in its original, I consider I have done more than I wanted to. It is unfortunate not many have written on Jagannathadasa. A good deal of work, remains to be done on Dasa Sahitya in general and Jagannathadasa in particular.

The first Sandhi is called variously as Nandi Sandhi Pithika Sandhi or Mangalacarana Sandhi. In this naturally the auther offers his sincere prayers to Lord Vishnu to help him to complete the work undertaken by him, successfully and without any impediments. He writes –

श्रीरमणि करकमल पूजित
चारुचरण सरोज ब्रह्मस
मीरवाणि फणींद्रवींद्र भवेन्द्र मुखविनुत ।
नीरज भवांडोदय स्थिति
कारण, कैवल्य दायक नारसिंह ....

I bow to you, bestow on me your grace. Shri Vishṇu alone by his grace can liberate us. He is the cause of uttpatti, sthiti, laya. He is the cause of both Bandha and Mokṣa which we should seek for our liberation. He is mokṣadāyaka. After this Jagannathadasa offers his prayers to Lakshmi, Brahma, Vāyu, Sarasvati, according to the Tāratamya, in their order and to deities, Ṛshis, Pitṛs, Gandharwas, Mahbāhūpatis, Guru, and the Haridāsas like Purandaradas etc. He concludes this sandhi by saying that God is persent in the minds of Brahmā, vāyu, girish etc. and is yet unknown to them like the fragrance in the flowers and fire in the Araṇikāṣṭha. The mumukṣus must therefore offer their prayers to God in the Tāratamyakrama without which they cannot have his Darshana. Fire cannot be obtained without churning the araṇikāshṭha.

If God is present in Brahma, vayu etc. and yet is not known to them, what of us? How can we attain him? If Brahma, vayu and others themselves do not know god, what of poor mortals? These and other questions are answered by Jagannatha Dasa in the next Sandhi which is significantly named as Karunasandhi God is Dayaghana, He is dayasagar. He is Kurunapurna varenya. God is described here as, Parama karuna mahodadhi, sakala Gunaganadham, kuruna nidhi, karuna samudra, Sasvatakaruni, Saranajana mandara, who would offer himself to anyone that surrenders to

Him whole-heartedly (Janabai got Him to grind the grains. He became Damaji's servant etc.) Hari is sulabha (सु लभ) He will not part from His bhaktas even for a moment. Those who bind him by their Sadbhaktipāśa, he will release from bhavapâśa: यमैवेषवृपुते तेनलभ्य: Attainable by him only whom He chooses. His kripāprasāda, He bestows on the भक्त s. As the Srutis put it भक्तिरेवैनं नयति, भक्तिवश: पुरुष:

Like Hiranyakashipu we are likely to ask ' Such a Karuṇānidhi, Dayâsamudra Hari, where is He? The answere is " He is Everywhere ". That is why the third Sandhi is apatly named Vyāpti Sandhi. He is all pervading, सर्वगत, सर्वभूतांतरात्मा. The third Sandhi appears as if it is a commentary on the sutra सर्वत्र प्रसिद्धोपदेशात्. It brings out fully the contents of Aitareya Āraṇyaka statement – xiz, श्रोतामंताद्रष्टादेष्टा सर्वेषां भूतानामंतरपुरुष:. There is no need therefore, to search for him anywhere. He is in everyone and treats everyone evenly. He is not partial to anyone, for He is mahakaruṇi. As he is sarvavyāpta, his karuṇa also is sarvavyāpta. He is ओतप्रोत. Even then He is not affected by or sullied by the imperfection of the things in the world. When the smithy hits with hammer the red hot iron rod, it is the iron rod that is hit and not the fire. Even though he is the creator, destroyer, maintainer, He is still not affected by his actions. For, all these are activities which may be called sportive, like the acts of children who play ' Horse ' with a stick or build sand houses for sports on the sea shore and destory them afterwards without being in the least affected by these activities. Hari is present everywhere and in him is everything. He is the ādhāra of all things. He has asadṛṣa Pauruṣa or is all powerful such that there are no compeers. If one were to ask – ' How do you know that Hari is sarvavyāpaka ? '–the reply is ' by Pratykṣa '. When Bhakta Pralhada called him, he came out of the pillar, out of regards for his devotion. Yes, as has already been stated, Hari does not part from his Bhaktas even for a moment.

One may say ' it is all right with Pralhad. We are ordinary mortals, Niramśajīvas. How are we to know this all pervading avyakta Paramātma ? How are we to experience his vyāpti ? These doubls are cleared by Jagannathadasa in the fourth Sandhi known as – Bhojana Rasa vibhāga Sandhi.

Īśvara's Kāraṇarūpa is not an object of sense perception. Yet his Kāryarūpa can be perceived. In the various articles of food which the conscious being of this Brahmāṇḍa eat, Hari is present as their Name, form and essence. By eating the food Jivas get pleasure. The Śariras are sustained by food, grown by food, become strong by food. At His behest the food is digested and Annarasa distributed evenly all over the body. Not a leaf moves without his will and knowledge. We do not eat. Who are we to eat ? He eats and makes us eat. Thus Lord's sarvagatatva and vyāpti is a matter of experience by Jivas.

God is sarvagata ; He is sarwāntarātma. But is His sarwagatatwa of the same order or even? If He is all present, is He present everywhere in the same way? God has two aspects – His Vyāptarūpa and His Vibhūtirūpa. His presence everywhere alike, in the same manner is his vyāpatrūpa But vibhūtirūpa is defined as Tejoviśeṣarūpa. By his vyāptarūpa he controls the general happenings of the universe. Vyāpti is of one kind. However, whenever there is greater effulgence, strength, knowledge, devotion, valour, it is due to the vibhūtirūpa of the God. It is of many kinds. It is to establish this that we have the vibhūti sandhi coming after the Bhojanarasavibhāga sandhi.

All the Sandhis uptil now (3, 4 and 5) have generally dealt with the material world which is the object of cognition. Congitive knowledge is essentially sense cognition. Sandhi 6, 7, 8 deal with sthūla, Anirudha and linga Śariras and are appropriately named as, Pancha mahāyajña sandhi, Panchatanmātrā sandhi and Mātrikā sandhi. The Panchamāhayajña sandhi has a definite purpose. Unlike the Lord who has a Kāranarūpa and also a kāryarūpa, the jivas has none. The Jivas have a gross body. All sense cognition is through the indriyas – the sense organs. All their activities are through their bodies. However Jivas are dependent, and Hari alone is independent. Jivas are Preryas, Hari is the Preraka. The Preraka Hari is the Bimba, while Jivas are Pratibimbas. The Jivas have thus a Prākṛita Śarira, while Hari has no such Prūkṛita śarira. He is not, therefore, Indriya Gocara. He is agamya. This does not mean that Hari has no śarira. He has his svarupa only as his śarira i. e. he has chidśarīra.

Hari is evrrywhere in the Jiva's body. He puts on various forms and under various names, shows his presence. He acts and makes the Jivas act. In this Sandhi Iagannathadasa his given the 24 tattvas and their indwelling Tattveśa, tanniyāmaka rūpas, Kālaniyāmaka rūpas, Dwādaśapunḍhragata rūpas etc. Thus Jivas have no volition of their own. They owe it to the in welling Lord, the Paramātman whose presence can be realized variously in the Body in various forms, as Nārāyaṇa in the Head, as Vāsudeo in the body below the throat, as Pradyumna in the right half, as Aniruddha in the Left half, as Sankarasaṇa below the waist.

(To be continued).

Om

Shri Gurugeetasar

(श्रीगुरुगीतासारः)

(Essence of the Song about Guru)

M. S. Deshpande, M. A.

I. Introduction.

Sri Guru-Gita, whose author, like our ancient Seers, prefers to remain unknown and who has conceived Lord Siva as relating the Gita to Parvati for the ' good of the world, ' is one of the sacred songs that is held in very high esteem by many a seeker of Reality. We have tried to bring out its Essence primarily for our own daily use and incidentally for the use of those modern aspirants who would be interested in it. This is the fifth ' Essence ' in a series of this type - the first four being i) Gīṭa - Sara ii) Mano-bodha-Sara (in Marathi and Kannada) iii) Bhakti-Sutra-Sara and iv Bhagavannama -Satakam which is also the Essence of Vishnu-sahasra-nama. The first two have been already published in the form of booklets, while the next two have been published in different Journals. This Series is specially designed to cater to the needs of modern scientific minds who find little leisure in this age of mounting break-neck speed.

The present Essence consists of 35 verses, selected from the latest edition of Guru-Gita, brought out after careful research by Sri Ānantashastri Phadake of Varanasi, in 1965. The selections have been classified and systematically arranged in nine Sections each of which has been given a suitable headings in Sanskrit. The following English renderings of these headings will clearly show the outline of the arrangement of the subject matter,

1. Adoration.
2. Nature of the Spiritual Master.
3. His Power and Glory.
4. The Gift of Guru's Grace.
5. Devotion to the Guru.
6. Master Mantra.
7. Meditation on the Guru.
8. Divine Experiences.
9. Blessings of Study.

Let us now try to have a glimpse at some of the salient details of these Sections.

At the outset, while offering his respectful adoration to the Guru, the poet has tried to identify the Spiritual Master, both with the Lord (Isvara) as well as with the Supreme Reality (Para-brahman). And rightly so, because a genuine Guru is a realised Saint, who has experienced his identity with the Absolute. Hence such a Guru is naturally credited to possess all the attributes of the Absolute. He has been described here as the Eternal Spirit. Like the Supreme Reality he is Sat -Cit - Ananda - Existence, Consciousness, Power, and Bliss. He is all-pervading like the other and yet transcending it. He is pure, formless, attributeless, and taintless. He resides in the heart and is full of Supreme Peace and Bliss.

The unique power and glory of a Guru, consits in his attainment of Self-knowledge (Atmajnana) and in his capacity to impart the same to his disciples. He experiences and enjoys the vision and bliss of the Lord and enables his disciples also to enjoy the same. He grants both Bhakti - worldly happiness and Mukti - bliss of spiritual liberation. He is the Spiritual Master, not only of his disciples but also desrves to be the Master of the whole world.

What can the grace of such a Master - Guru - fail to grant ? In fact, like the wish-cow, the wish-tree, and the wish-jewel, he grants everything auspicious to the seekers. This is not all. Through the grace of the Guru, the devotee attains even Atman Himself. What of other mundane things ?

Since a Guru grants both intellectual knowledge and spiritual illumination, he desrves deep devotion and reverential adoration on the part of the seeker. He sould worship his Guru, through body, mind and speech. He should ever entertain the thought of the Guru, and recite the ' word ' or ' Name ' imparted by the Guru, which is veritable, potent Mantra itself. He should always try to act according to the instructions of his Guru. He should worship his feet, meditate on his form and should never aspire for anything other than the Guru. Such a worship would enable him to attain the Absolute through his grace.

We have already seen that the Name imparted by the Guru is a potent Mantra or syllable endowed with mystical power as Reality itself abides in it through the penance of the Guru. Not only that. The poet goes further and maintains that the two letters 'Gu' and 'Ru' even would serve the purpose of a Mantra. It is, according to the poet, 'the Prince of the Mantras.' It destroys our sorrow, dispels our fear and enables us to cross the ocean of Samsara – worldly life and attain Liberation. This may appear to be a high claim, no doubt. But since it is assertion, not of an ordinary poet, but if one might have got direct experience of its efficacy, it deserves our respectful attention.

However, meditation on the form of the Master is, according to the poet, the most efficient way of worshipping him. But what is the actual form to be meditated upon? It is not the physical form of Guru, but the spiritual form, shining with the light of the Moon, seated in the lotus of the heart that is to be meditated upon. The seeker should also meditate the Blissful Supreme Reality shining like the crystal in the hollow of the heart. Just as a crystal is seen reflected in another crystal, one mirror in another mirror, the conscious blissful spirit is seen present in the Atman. And the seeker then feels that 'He is I' (Soham). Thus this meditation enables the seeker to attain Self-realisation.

The seeker absorbed in meditation, also experiences his identity with the whole Creation. As he merges in the all pervading Reality, like a drop of water merging in the ocean, he is endowed with perfect knowlege of everything. Being ever full of Supreme Bliss and Peace, this great Liberated Saint ever leads a sportive life of unison with Paramatman. Such is the blessing that he is privileged to enjoy through such meditation. The advent of such a Saint – Devotee makes not only his parents and country blessed but it grants blessedness to the whole world.

Before we close, let us listen to what a modern Saint has to say about the glory of a great Guru : Swami Vivekanand declares :

"The best Teachers of Spirituality whose wisdom and truth shine like the light of the Sun, are worshipped as gods by the major portion of mankind ...... Therefore, when that divinely appointed Teacher comes, serve him with child like confidence and simplicity, open your heart freely to his influence and think of him as God-incarnate. For those who come to seek Truth with such a spirit of live and veneration towards their Teacher, to them alone does the Lord of Truth reveal the most wonderful things about Godliness and Spirituality." $

$ Bhakti-Yoga P.

2. Selections with Translation.

(१) वन्दनम् ।

बन्देऽहं सच्चिदानन्दं भेदातीतं जगद्गुरुम् ।
नित्यं पूर्णं निराकारं निर्गुणं स्वात्मसंस्थितम् ।।१।।

(1) Adoration.

I always bow down to the Master of the world residing in my heart, who is eternal, perfect, without forms and attributes and who transcends differences and partakes of the nature of Existence, Knowledge and Bliss. (76)

(२) गुरुस्वरूपम् ।

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुःसाक्षात्परं ब्रह्म तस्मै श्रीगुरवे नमः ।।२।।

(2) Nature of the Spiritual Master.

Guru – the Spiritual Master is Brahma – the Creator, Vishnu – the Preserver, and Siva – the Destroyer (of the world) He is verily the Supreme Absolute. To him do I offer my salutations ! (32)

चैतन्यं शाश्वतं शान्तं व्योमातीतं निरञ्जनम् ।
बिन्दुनादकलातीतं तस्मै श्रीगुरवे नमः ।।३।।

He is the immaculate Eternal Spirit full of peace. He transcends the sky as will as the spiritual form, sound and light. To him do I offer my salutations ! (37)

नित्यं शुद्धं निराभासं निराकारं निरञ्जनम् ।
नित्यबोधं चिदानन्दं गुरुं ब्रह्म नमाम्यहम् ।।४।।

He is etenal, pure and self-effulgent. He is formless and teintless. He is eternal self-Knowldge and spiritual bliss, and is of the nature of Spiritual Blissful Absolute. To such a Master do I bow down ! (57)

आनन्दमानन्दकरं प्रसन्नं
ज्ञानस्वरुपं निजबोधरूपम् ।
योगीन्द्रमीडयं भवरोगवैद्यं
श्रीमद्गुरुं नित्यमहं नमामि ।।५।।

He is Bliss-incarnate. He grants Bliss. He is full of grace and is of the nature both of knowledge and realisation. He is a reverential Yogi as well as a physician who cures the disease of worldiy life. To such an exalted Guru of mine, do I ever bow down. (56)

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्ति
द्वन्द्वातीतं गगनसदृशं तत्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधी–साक्षिभूतम्
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥६॥

He is an embodiment of the Bliss of the Absolute. He grants supreme beatitude. He is absolute Self-knowledge itself. He transcends the pairs of opposites (like pleasure and pain) and is all-pervading like the ether. He is the object of such scriputral sayings as " That Thou Art " etc. He is the One (without the second) the Eternal, the Pure and Steady. He is witness of what goes on in the minds of all and at the same time, he abides beyond thoughts and attributes. To such a great Master do I bow down ! (55)

(३) गुरु–प्रभावः ।

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरुवे नमः ॥७॥

(3) His Power and Glory.

The Divine Guru opens the eyes of one blinded by the darkness of ignorance, by applying the collyrium of Self-knowledge. To him my respectful obeisance ! (33)

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरुवे नमः ॥८॥

He reveals the Divine Being that pervades the moving and non-moving objects in the entire globe ; To him my respectful obeisance (34)

यस्य स्मरणमात्रेण ज्ञान गुत्पद्यते स्वयम् ।
स येव सर्वसंप्राप्तिस्तस्मै श्रीगुरुवे नम. ॥९॥

His very recollection alone, automatically grants us wisdom. He alone is all in all to all. To him my respectful obeisance. (36)

ज्ञानशक्तिसमारूढस्तत्वमालाविभूषितः ।
भुक्तिमुक्तिप्रदाता यस्तस्मै श्रीगुरुवे नमः ॥१०॥

He is enthroned on the power of Self-knowledge and is adorned with the garland of Reality. He grants both material happiness as will as spiritual bliss. To him my respectful obeisance. (39)

अनेकजन्मसंप्राप्तकर्मबन्धविदाहिने ।
स्वात्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥११॥

He has burnt the bonds of Karma, forged through many births, by granting Self-knowledge. To him respectful obeisance. (40)

मन्नाथस्त्रिजगन्नाथो मद्गुरूस्त्रिजगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥१२॥

He my Lord, is the Lord of the three worlds. He, my Guru, is the Guru of the three worlds. He, my Self, is the Self of all beings’ To him my respectful obeisance. (42)

(४) गुरु-कृपा-प्रसादः ।

कामितस्य कामधेनुः कल्पितस्य सुरद्रुमः ।
चिन्तामणिश्चिन्तितस्य सर्वमंङ्गलकारणम् ॥१३॥

(4) The Gift of Guru's Grace.

He is really a ‘wish-cow’, a ‘wish-tree’ and a ‘with-jewel’ to those who wish to have something from him. He, thus, grants auspiciousness to all. (110)

गुरोः कृपाप्रसादेन स्वात्मारामो हि लभ्यते ।
अनेन गुरुमार्गेण स्वात्मज्ञानं प्रवर्तते ॥१४॥

Through the grace of Guru one attains the Atman. This Path of the Guru, grants one Self-knowledge. (74)

(५) गुरु-भक्तिः ।

ज्ञानं विज्ञानसहितं लभते गुरुभक्तितः ।
कायेन मनसा वाचा गुरुममाराधयेद् बुधः ॥१५॥

(5) Devotion to Guru.

Devotion to Guru grants both Self-knowledge and Cosmic-knowledge. Hence a wise man should worship his Guru through body, mind and speech. (47)

अनन्याश्चिन्तयन्तो ये गुरोस्तेषां परं पदम् ।
तस्मात्सर्वप्रयत्नेन गुरोराराधनं कुरु ॥१६॥

Those who contemplate on the Guru with one-pointed devotion, attain the supreme position of the Guru. Hence try your level best to worship your Guru (21)

गुरुमूर्ति स्मरेन्नित्यं गुरुनाम सदा जपेत् ।
गुरोराज्ञां प्रकुर्वीत गुरोरन्यन्न भावयेत् ॥१७॥

A seeker should constantly remember the form of his Guru ; and should repeat the name of his Guru. He should always execute the behests of the Guru and should not think of or love anything excepting his Guru. (18)

ध्यानमूल गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥१८॥

The form of the Guru should be the object of meditation, his feet, that of worship. His words should be repeated as a Mantra (sacred syllable). His grace would then, grant liberation. (43)

(६) मंत्र-राट् ।

गुकारस्त्वन्धकारः स्याद् रुकारस्तेज उच्यते ।
अज्ञानग्रासकं ब्रह्म गुरुदेव न संशयः ॥१९॥

(6) Master–Mantra.

The letter ‘Gu’ denotes darkness (ignorance) and ‘Ru’ denotes light (knowledge). Hence Guru alone, no doubt. is Brahman who destroys ignorance. (23)

मन्त्रराजमिदं देवि गुरुरित्यक्षरद्वयम् ।
श्रुतिवेदान्तवाक्यानां गुरुः साक्षात्परं पदम् ॥२०॥

The pair of letters ‘Gu’ and ‘Ru’ thus constitute the Master Mantra or supreme incantation. Because Vedanta has declared that Guru is the direct Supreme Reality. (72)

संसारसागरसमुत्तरणैकमन्त्रं
ब्रह्मादिदेवमुनिपूजितसिद्धमन्त्रम् ।
दारिद्रयदुःखभयशोकविनाशमन्त्रं
वन्दे महाभयहरं गुरुराजमन्त्रम् ॥२१॥

This is the only mantra that enables one to cross the ocean of worldly life. This is the perfect Mantra that is adored by gods like Brahma etc. and Saints. This Mantra destroys the pain of poverty as well as fear and misery. Let me offer my adoration to this eminent Mantra that dispels even terrible calamity. (142)

(७) गुरु–ध्यानम् ।

ध्यानं श्रुणु महादेवि सर्वानन्दप्रदायकम् ।
सर्वसौख्यकरं नित्यं भुक्तिमुक्तिविधायकम् ॥२२॥

(7) Meditation on the Guru

Just listen O Parvati ! Meditation on the form of the Guru grants both happiness and bliss. It ever bestows both material prosperity and spiritual liberation. (53)

गुरुवक्त्रे स्थितं ब्रह्म प्राप्यते तत्प्रसादतः ।
गुरोर्ध्यानं सदा कुर्यात् कुलस्त्री स्वपतिं यथा ॥२३॥

The disciple attains Brahman resdinig in the words of the Guru, through his grace. Hence he should meditate on him just as a chaste lady always thinks about her husband. [19]

हृदम्बुजे कर्णिकमध्यसंस्थे
    सिंहासने संस्थितदिव्यमूर्तिम् ।
ध्यायेद् गुरुं चंद्रकलाप्रकाशं
    सच्चित्सुखमभीष्टफलप्रदानम् ॥२४॥

The disciple should meditate on the divine image of the Guru, shining with the lustre of the Moon, seated on the throne placed in the centre of the lotus of the heart. He is Existence, Consciousness and Bliss and is capable of granting the desired boon. [58]

परात्परतरं ध्येयं नित्यमानन्दकारकम् ।
हृदयाकाशमध्यस्थं शुद्धस्फटिकसन्निभम् ॥२५॥

He should meditate on the Guru seated in the hollow of his heart resembling a pure crystal in brilliance. He is the Supreme Ideal capable of ever granting Bliss. [77]

स्फटिके स्फटिकं रूपं दर्पणे दर्पणो यथा ।
तथात्मनि चिदाकारमानन्द सोऽहमित्युत ॥२६॥

Just as one crystal is seen (reflected) in another, and one mirror is seen (reflected) in another, the conscious blissful Spirit is seen (reflected) in the Atman, engendering the consciousness of ' Soham ' or ' He is I '. [78]

एवं गुरुजपध्यानाद् ज्ञानमुत्पद्यते स्वयम् ।
तदा गुरुप्रसादेन आत्मारामो हि लभ्यते ॥२७॥

Such a meditation on the Guru automatically produces Self-knowledge and then through the grace of Guru, one enjoys the bliss of Self-realisation. (63)

(८) दिव्यानुभूतिः ।

गुरुध्यानात्तथात्यन्तं स्वयं ब्रह्ममयो भवेत् ।
परात्परतरं नान्यत् सर्वमेव निरालयम् ॥२८॥

(8) Divine Experiences

Through intense meditation on Guru, a devotee can become one with the Absolute himself. There would, then be nothing superior to him as he would be all-pervading like the vacant space. (87)

समुद्रेच यथा तोयं क्षीरे क्षीरं जले जलम् ।
भिन्ने कुम्भे यथाकाशस्तथात्मा परमात्मनि ॥२९॥

Just as (a sheet of water) merges in the ocean, milk in milk, ghee in ghee, and just as the sky enclosed in the broken jar merges in the sky, similarly Atman merges in the Paramatman – the Absolute. (123)

तथैव ज्ञानी जीवात्मा परमात्मनि लीयते ।
ऐक्येन रमते ज्ञानी यत्र कुत्र दिवा निशि ॥३०॥

In the same way, the soul of a realised person, merges in the Supreme Reality. The realised Saint, thereafter, sports everywhere day and night in the state of Unison. (124)

सर्वज्ञपदमित्याहुर्देही सर्वमयो भवेत् ।
सदानन्दः सदाशान्तो रमते यत्र कुत्रचित् ॥३१॥

Such an embodied soul that has realised its identity with all, is considered to be All-knowing. Ever full of peace and bliss, he sports everywhere. (89)

धन्या माता पिता धन्यो धन्यो वंशः कुलं तथा ।
धन्याच वसुधा देवि ! गुरुभक्तावतारतः ॥३२॥

By the advent of such a disciple of a Guru, blessed becomes his mother and father, his family and race, and even the whole earth gains blessedness through him. (130)

(९) फलश्रुतिः ।

अनेन गुरुमार्गेण गुरुजपेन तु ।
सर्वसिद्धिमवाप्नोति भुक्ति मुक्ति न संशयः ॥३३॥

(9) Blessings of Study

By adopting this Path of Guru and by the recitation of Guru-Gita, a devotee attains undoubtedly, all the superhuman powers, worldly happiness and the spiritual bliss of Liberation. [127]

संसारमलनाशार्थं परमानन्दसिद्धये ।
गुरुगीताम्भसि स्नानं तत्त्वज्ञः कुरुते सदा ॥३४॥

For washing away the pollution of worldly life and for attaining the Supreme Bliss, a wise man always takes a bath in the holy waters of Guru Gita. [118]

इदं तु भक्तिभावेन पठ्यते श्रूयतेऽथवा ।
लिखित्वा वा प्रदीयेत तत्सर्वं सफलं भवेत् ॥३५॥

He who recites and hears Guru-Gita with perfect devotion, and offers copies of this work to aspirants, achieves all the objects of his desire. [94]

* * *

Sadguru and God - Realisation

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Concept of Summum bonum in Hinduism:

Broadly speaking Hinduism accepts Artha, Kāma Dharma and Mokśa as the Ends of life (Purushārtha-chatushtaya) of which the Liberation or Mokśa is held to be the highest end of life. The Artha and Kāma constitute the worldly life of material prosperity or Abhyudaya. The religious and moral values which constitute the Dharma should be its basis. Only then men can attain the spiritual freedom or Nisshreyas. Hinduism does not give us the gospel of one-sided asceticism, pessimism or negativism. It asks us to give spiritual orientation or foundation to our daily life which will enable us to reach the destiny of human life, namely the Life Divine. The Gītā has rightly insisted on the performance of one's own duties i. e. Svadharma in accordance with One's stage in life and position in society i.e. Varnashramadharma. The Gītā has advocated the path of Self-realisation or the path of God-realisation which is primarily based on the metaphysics of non-dualism or the Absolute Idealism of the Upanishads.

' Sarvam Khalu idam Brahma,	[Chandogya UP. 3. 14.1]
Ayamātmā Brahma, and	[Br. UP. 2. 5.19]
Tattvamasi '	[Ghandogya UP. 6. 8.14]

These are the propositions which summarise the essentials of upanishadic teachings. One may follow this or that path of liberation such as the path of Karma, Bhakti, Yoga or Jnāna. Ultimately, one reaches the same Goal namely, direct and immediate knowledge of one's own true nature (Svarūpa-Sākśatkāra), which is the supreme value of Human life. The Gītā has also described the characteristics of the liberated or the realised soul in its description of the notion of Sthitaprajua (2.54–72) Yogayukta (6.14–32), Bhakta (12.13-20), Trigunatīta (14.21-27) and Purushottama (15.15–18). To attain this state of existence is considered as the summum bonum in Hindu tradition of Religion and Mysticism. Such interpretation of man's highest spiritual life, the discussion about the Means and Ends of Spirituality and the description of realised soul are also found in the works like *Jivanmuktagīta*, *Avadhūtagītā* propounded by God Sri Dattātreya, as well as in the works of Saṁkara, Gaudapāda and others. Our saints have also inherited and consequently propagated the same philosophy of God-realisation. A very systematic study and exposition of their thoughts and teachings has been given by Gurudeva Dr. R. D. Ranade in his *' Pathway to God in Hindi Literature, in Kannada Literature and in Marathi Literature '*. Dr. Ranade being himself a man, who has realised God and who was himself a Spiritual Teacher, we find in his works not only theoretical or intellectual analysis of the problems of mysticism ; we find in him spiritual insight and depth which has proved the source of inspiration and guidence to many who followed him. In this paper I propose to study the problem of the nature and goal of the Sadguru in God-realisation. I shall mainly devote myself to the study of the views of Dr. Ranade himself. Though he has not himself stated his personal views in the matter in his works, which I have referred to above, he has clarified, justified and upheld the views of the saints which, if taken together, may be considered as the views of Dr. Ranade himself.

Who is Sadguru ?

The famous Gurugītā and the description of Sadguru in it can be considered as the last word on this problem. Sadguru or the Spiritual Teacher removes ignorance and imperfection of the disciple, removes sin, sufferings and evil tendencies in the disciple, gives him Jnāna Viveka and Vairāgya, and enables him to be free from the cycle of births and deaths (*Gurugītā* 15–26). Dr. Ranade in his *' Pathway to God in Hindi Llterature '* (Part I and IV chapter four in each) describes the characteristics of Sadguru. According to him Sadguru possesses three types of characteristics i) *moral* which include a) freedom from lascitude, weariness, neglect and dissatisfaction b) actionlessness c) fearlessness; ii) *physiological* which include a) no conscious and voluntary effort to shut the doorways of sense or to control breath, i. e. he is self-poised in the midst of activities, b) he enjoys ' sahajasamādhi ' and c) he always lives between heaven and the earth, i. e. he is in a a state of ' Kevalkumbhaka '; iii) *mystical* which include a) he is capable of introducing his self-consciousness in Sabda, b) he always sees only the vision of God, c) what he sees internally he sees externally.

In analysing all these characteristics Dr. Ranade has followed the message of of Kabira. The Spiritual Teacher uplifts the disciples by enabling them to drink the juice of God's name, by removing the curtain of darkness of ignorance between the God and the disciple, by helping him to see the unseen form of God, and thus making disciple's personality and life firmly rooted in the divine vision. Such Sadguru s nothing but God in human form (pp. 135-144).

The functions of Sadguru :

Dr. Ranade also discusses the function of a Guru by referring to certain analogies used by Kabira. Sadguru is like a '*swan*' who is capable of distinguishing the Reality from Appearance or the Paramārtha from Vyavahāra. He is like '*sikligar*' whose function is to sharpen the instruments of iron or steel by taking away all rust. Sadguru takes away all passions and desires from disciple's mind and makes him self-shining spirit. The grace of Guru is such that the libration is conferred on the disciple at the very moment when it descends on him. - Sadguru is also like a '*potter*' who takes all care to develop and shape spiritual personality of the disciple. It is but natural that sadguru is for disciple nothing but God and his grace nothing but Grace of God. Though in different religious sects or in the mystical traditions the disciples show respect and reverence for their Spiritual Teacher like God, this does not mean that, either the gurus are many or Gods are many. God is the '*Parama Guru*', as stated by sage Pantanjali in the Yogasutra, '*Sa esha purvesham api guruh kalenāvacchedāt*' (1.26). It is but natural then that, our saints have devoted both to God and Guru with same intensity and earnestness which finally help them to overcome the limits of multiplicity and diversity. Only when the disciple follows the path of spiritual progress as per the instructions from the Sadguru, he can purify himself and finally reach the Kingdom of God, which may take many births to him.

In his another book '*Pathway to God in Kannada Literature*' Dr. Rande has referred to many Karnataka mystic saints at length, such as Bhavatāraka, Chidānanda, Balabhīma etc. (Chapters V-VIII pp. 60-150). The conclusions are, however, more or less the same. The *metaphysical* function of the Spiritual Teacher is to drive away the darkness of illusion and infatuation or Maya or Moha, to make mind rest in the eternal and to establish the identity between the self and God. Dr. Ranade refers to *axiological* function, which means removing egoism by mercy and to uplift the disciple to the plane of bliss or beatification. The *moral* function consists in removing the impact of the power of ten organs or daśa-indriyās, of six types of passions such as kāma, krodha etc. and of eight types of vanities or madas such as Dravya, yauvana, stri, vidya, kula, rūpa, udyoga and anna. The Karnataka mystics too identify God with Guru and have the same attitude of of devotion and service to them. On account of the Grace of Guru who is God incarnate, the disciple succeeds in all the stages of mystical realisation, physiological, paychological, moral and metaphysical. The aim of all the mystical traditions is to enable man to conquer all infra-human tendencies, and to realise the spiritual identity or harmony among man, society and nature and even among the devotee, deity and Sadguru.

Dr. Ranade's personal life, his attitude to his Sadguru, and his attitude towards God constitute an ideal example in this respect. This has been well pointed out by his biographers. He always considered his life and his spiritual progress as the expression of the Grace of Sadguru and he dedicated his life to the service of God.

All this shows that in Indian mysticism Sadguru occupies central place in the path of spiritual progress. The upanishads, the Gita, the Bhāgavata, the epics and the saints all agree on the point that without the grace of guru one cannot make progress in spiritual life. I have appended at the end of this essay significant remarks and the satements which together show the importance of Sadguru in God-realisation. Our conclusions in this respect can be enumerated as under.

Conclusions :

1) Fulfilment of the Sādhanacatushtaya constitutes the prerequisite of God-realisation. 2) God-realisation consists in realising the identity between the Self and Brahman. 3) Grace of Guru is the helping hand of God. 4) Guru and God are identical. 5) All the actions and contemplations, therefore, be considered as the aspects of devotion and service to God and Guru, which finally lead one to the Life Divine, which is the highest goal that man has to attain. Sh strapracīti, Gurupracīti and the Ātmapraciti together constitute the triple foundation of God realisation, i. e. Pathway to Perfection.

* * *

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APENDIX – I

Necessity of the Spiritual Teacher :–

१. "तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणि श्रोत्रियं ब्रह्मनिष्ठम् ।"
(मुण्डक १–२–१२)

२. "तद्विद्धि प्राणिपातेन परिप्रश्नेन सेवया" **(भगवद्गीता ४–३४)**

३. "गुरोः कृपाप्रसादेन आत्मारामोहि लभ्यते ।
अनेन गुरुमार्गेण आत्मज्ञानं प्रवर्तते ।" **(गुरुगीता ६०)**

४. "ज्ञानदेव म्हणें तरलो तरलो । आता उद्धारलो गुरुकृपे ।"

५. "गुरुविण व्यर्थ विज्ञान न संपडे । ज्ञानहेतूकडे हिंडणे व्यर्थ ।
गुरु परब्रह्म गुरु मातापिता । गुरुविण दैवत नाही दुजे ।
निवृत्ति म्हणे मज गुरुबोध दिठी । भक्तिनाम पेटी उघडिली ।"

६. "सोपान गुरु ते ते ब्रह्म पुरते । पुसोनि आरुते ठाकीयेली ।"
(सकल संतगाथा)

७. "मज हृदयी सद्गुरु । जेणे तारिलो हा संसार पूरु ।
म्हणुनी विशेष आत्यादरु । विवेकावरी ।" **(ज्ञानेश्वरी १–२२)**

८. ज्ञानेश्वरांनी केलेली सद्गुरूस्तुति । **(ज्ञानेश्वरी १२–१–९)**

९. सद्गूरुवीण ब्रह्मज्ञान । सर्वथा नव्हे नव्हे जाण ।
(एकनाथी भागवत १०–१०७)

१० जैसा देव तैसा गुरु शास्त्री बोलिला हा विचारु
म्हणौनि सख्यत्वाचा प्रकारु । सद्गुरुसी असावा ।।
(दासबोध ४-८-३२)

११. 'सद्गुरुमहिमा', एकनाथ, **एकनाथ गाथा ।** **(सकलसंतगाथा)**

APENDIX – II

Nature and Importance of The Spiritual Teacher :–

१. “ शांतोदान्तः कुलीनश्च । विनीतः शुद्धवेषवान् ।
शुद्धाचारः सुप्रतिष्ठ : । शुचिर्दक्ष : सुबुद्धिमान् ।
अध्यात्म ध्यान निष्ठश्च । मन्त्रतंत्र विशारदः ।
निग्रहानुग्रहे शक्ती । गुरुरित्याभिधीयसे ॥ ” (तंत्रसार)

२. “ गुरुब्रह्मा गुर्विष्णु .... (गुरुगीता) ”

३. “ ब्रह्मानंदं परमसुखदम् ...... (गुरुगीता) “

४. “ ज्याचेनि वाक्यें असंतता । निःशेष मावळे तत्वता ।
त्यासीचि गा सद्गुरुता । वेदशास्त्रार्थी प्रतिपाद्य ॥
जो शब्दज्ञानें पारंगतु । ब्रह्मानंदे सदा डुल्लतु ।
शिष्य प्रबोधनीं समर्थु । यथोचितु निजभावे ॥ ”
(एकनाथी भागवत ३-२८७-२९८)

५. “ ब्रह्मसर्वांचे प्रकाशक । सद्गुरु तयाचाही प्रकाशक ।
एवं गुरुहूनी अधिक । नाही आणि पुज्यत्वे ॥
यालागी गुरुतें मनुष्यबुद्धि । पाहों नये गा त्रिशुद्धी ।
ऐशिये भावार्थ बुद्धि । सहजे चित्तशुद्धी सच्छिस्या ॥
यालागी गुरुभजना परता । भजावया मार्गू नाही आयता ।
ज्ञानभक्ति जे तत्वता । ते जाण सर्वथा गुरुभक्ति । ”
(एकनाथी भागवत २-४७८-५०६)

६. “ गुरु परमात्मा परेशु । ऐसा ज्याचा दृढ विश्वासु ।
देव तयाचा अंकिला । स्वये संचिलाय त घरी ।
एकाजनार्दनी गुरुदेव । येथ नाही वा संशय ॥ ”
(एकनाथ वचनामृत ९)

७. म्हणोनि जाणते तो गुरु । भजिजे तेणे कृतकार्या होईजे ।
जैसे मूळ सिंचने सहजे शाखापल्लव सतोषती ॥ ”
(ज्ञानेश्वरी १–२५)

८. “ त्रिमूर्तिः श्री गुरुरिति वदतश्च श्रुतिस्मृती ” (श्रीगुरुचरित्र)

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The Gita and the Schools of Vedanta

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Inquisitive students of the Bhagawad-Gita, those irrepressibly interested in philosophical head-lining cannot help raising the question : Which of the main Vedantic philosophies – the Advaita, Vishiṣtādvaita or the Dvaita, is espoused and expounded by the Bhagawad-Gita ? From the purely doctrinaire point of viw, though not so much from the point of view of spiritual elevation of Life, the question has some significance and we cannot avoid discussing it.

It need hardly be pointed out that the Gita is, as its very name reveals, a song or a poem and we have it in that form. Though it flashes out philosophical truths in the inspirational language of poetry, they are not presented to us in the garb of philosophically patterned arguments. Surely, the Gita does not advance *arguments*; it enunciates or declares truths to be understood by the readers in the light of philosophical khowledge and spiritual experience they already have. The Gita is presented against the background of philosophical knowledge and spiritual experience of the race Every student of Gita, the Indian studen. at any rate, draws from this fund of knowledge and experience in elucidating the meaning of the Gita texts. Or, we may say, the texts become lit up with meaning in the light of the philosophical and spiritual heritage of the land in which he is born.. The Gita is the voice of the religio-philosophical past of India. It is because of this that the Gita has an innate, unanalysable appeal to the millions and millions of Hindus who read it every day or rather sing it or chant it every day and find as they read, sing or chant it the echo in their souls of the ancient wisdom of India.

We should not forget the fact that the formulations of the Advaita, Vishiṣtādvaita and the Dvaita philosophies in their precise classical forms as we know them belong to a period of time much later than that of the composition of the Bhagwad-Gita and therefore any attempt to find the tenets of these philosophies in their precise and specific forms is bound to be futile and far-fetched. Rather, the Gita is a repository of those philosophical ideas which coming down through the hoary past had accumulated upto the time of its composition. This primordial fund of philosophical ideas coming down from antiquity was later moulded into different shapes by the later philosophies which, nonetheless, are different configurations of the same basic substance of philosophical ideas. Harmonising them all in its own, the Gita epitomises these *basic ideas* – ideas which have remained the pith and marrow of all the Hindu systems of philosophy subsequently developed, howsoever differently they may have formulated their final metaphysical conclusions.

What is that basic fund of philosophical ideas handed down to it from the past which the Gita absorbed into the corpus of its teachings, the principal fabric which was later tailored into the different garments of the classical philosophies ? I may summarily put down these ideas as follows :–

(1) The eternal and foundational principle in reality is the Supreme Spirit, the Eternal *Brahman.* That *Brahman* is the *Fons et Erigo* of the entire manifested universe, consisting of all the movable and the immovable, the living and the non-living beings. He is the ultimate Ground of the origination, stay and dissolution of the manifested universe-*Janmādyasya yatah* as the Brahma Sutra has put it in the utmost concise form.

He infils and informs the entire manifested universe and yet is immeasurably transcendent to it.

Infinite Knowledge, Infinite Power and Inexhaustible Activity are of His very essence -- *svābhāviki jnāna bala-kriyācha,* as the Shvetāshvatara Upanishad has put it.

(2) The second prominent philosophical tenet is that concerning the evolution and regression, *sarga* and *pratisarga,* of the physico-mental universe. The evolution of the physico-mental universe (which does not include the pure spiritual principle) is traced back to a primordial matrix or procreatrix called *prakṛti* or *avyakta* which like its evolutes is composed of the three *guṇas* in inseparable combination. In the regressive order of the universe all the evolutes are reabsorbed into the primordial matrix or procreatrix. The universe progresses and regresses cyclically from the *avyakta*

to the *vyakta* and again from the *vyakta* to the *avyakta* in an eternal process. The Hindus never believed in a theory of creation *ex nihilo*. By *sṛṣṭi* they always meant the "projection" of the determinate universe out of an indeterminate matrix. The Gita has incorporated the idea of the cyclic progression and regression of the universe and expressed it figuratively as the alternation of the Cosmic Day and the Cosmic Night.

The equilibrating and illuminating, actuating and obstructing functions of the *guṇas* are operative in all things including the mind of man.

(3) A third idea is this. Spiritual Redemption is rising above the sway of the *guṇas* and realization by the soul of a state of atonement with the Supreme Spirit. That is what *yoga* means in the generic sense of the word.

(4) The fourth idea is this. Control of the senses, absolute moral purity and *upāsanā* or *sādhanā* in some form or other are absolutely essential for the realization of the ultimate spiritual goal. *Asamyatātmanā yoga duṣprāpa iti me matih*, says the Teacher of the Gita. *Kāma*, Lust for the sensuous enjoyment of all kinds, is as the Gita says, the 'eternal enemy' (*nitya vairin*) of the aspirants after spiritual illumination. The gratification of this Lust can never be ended; it is ever insatiable. It is the Voracious Eater, the Irreclaimable Sinner (*mahāshano, mahāpāpmā*). It traps our senses (*indriyāni*), intrigues our attention (*manas*) and shapes our determinations (*buddhi*). The *indriyas manas* and *buddhi* are therefore said to constitute the field of its operatton (*adhisthāna*). Above the planes of these three is the plane of the Atman. Lifting up your consciousness to the Atmanic plane, fight to a finish this intangible demon of lust, the great enemy, says Krishna :

एवं बुद्धेः परं बुद्ध्वा संस्तम्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ – G. III. 43.

It is significant that particular epithet of Arjun used in ihe above verse is 'Manābāho' which means 'one with mighty arms'. Indeed, it is the very strong ones who are equal to task ! The weaklings can never conquer Lust.

(5) A fifth idea is this that the soul of man is pure eternal and immortal spiritual principle.

My contention is this that the Gita has incorporated all the aforesaid philosophical truths in their broad generality which, as I said before, constitute the pith and marrow of all the Indian philosophical systems and that is where the Gita leaves us. If we seek to find in the Gita the sharply defined metaphysical formulations of later classical philosophies with their distinguishing insularities, we may be grafting on the stem of the Gita branches of the trees of a later origin. Ananda K. Coomarswamy in his *Hinduism and Buddhism* has admirably and correctly characterised Bhagawad-Gita " as a compendium of the whole Vedic doctrine to be found in the earlier Vedas, Brahmanas and Upanishads, and being therefore *the basis of the later developments*, it can be regarded as the focus of all Indian religion. " (*Italics mine*). Aldous Huxley calls the Gita " one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made ". The four fundamental doctrines to be found at the core of the Perennial Philosophy are, according to Huxley : (1) Brahman is the Ground of the entire manifested world of animate and inanimate existents. (2) This Divine Ground can be known by direct intuition and not merely by inferential reasoning. (3) Man has a two-fold nature, as the phenomenal ego and as the eternal Self (4) To realize the identity of his eternal Self with the Divine Ground in a unitive state of knowledge is the ultimate goal of man's life. (*Vide* his Introduction to *The Bhagwad Gita*, translated by Swami Prabhavananda and Cristopher Isherwood).

To take the Gita as the compendium of Vedic and Upanishadic thought, as the core or kernel of Perennial Philosophy, and so on, is perfectly all right, but to read into it the distinctive tenets of later philosophies and cap the Gita with the name of one or the other of the later schools is to overstep the bound of propriety. I shall point out the impossibility of doing this with reference to the three principal schools of Vedanta.

Let me take the Advaitavāda first. The cardinal tenets of classical Advaitavāda (1) Brahman is the sole reality, one without a second. The world has not only no reality independently of Brahman but *no reality whatsoever* when Brahman is realized. The world-appearance is a product of *avidyā* or *māyā* and is *non est* when *avidyā* is transcended and *vidyā* dawns. The concept of *māyā* plays a central and an important role in the philosophy of the Advaita.

(2) The One appears as the Many, the Changeless as the changeful, the Undifferentiated as the differentiated, through *māyā*. It is an ultimate mystery which is rationally unitelligible and inexplicable. Its unintelligibility, it has been said point-blank, is its ornament and not its defect - *durghatvam avidyāyāh bhūsaṇam na tu dusaṇam*. *Māyā* is said to be *anirvachanyā*, neither *sat* nor *asat*, neither *ens realissimum* like Brahman nor unreal *ens tout* like the horns of a hare or the son of a barren woman.

(3) The individual soul is completely identical with the Universal Spirit or Brahman. Individuality is a result of adventitious *upādhis* and when the *upādhis* are removed, no trace of difference between the individual and the Universal is left.

Do we find these distinctive and cardinal principles of the classical Advaita plainly, pointedly and categorically stated in the Bhagawad-Gita ?

Taking the first point, nowhere do we find it said in the Bhagawad-Gita that Brahman is the sole reality and that the reality of the world disappears in the knowledge of Brahman. In the Upanishads we do certainly find such statements but in the Gita we do not. We find it said in the Māndukya Upanishad, for example, that the *turiya* experience is *ekātmapratyayasāram* (having the Atman as the sole and substantive reality) and *prapanchopashamam* (where the diversified universe is sublated). " There is no multiplicity whatsoevvr here. From death to death he goes who perceives multiplicity here " says the Kathopanishad (II-4-11). In the Brhadāranyaka Upanishad (II-4-14), Yājnyavalkya gives a graphic account of that unitive experience where the Atman is all the reality and therefore " what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one know and through what ? " Quotations of Upanishadic passages could be multiplied which support that tanet of the Advaita philosophy according to which the diversified universe is sublated in the ultimate experience, but the Gita does not say that anywhere. All that the Gita tells us is this that the world is *anitya*, non-eternal or transitory. The world is incessantly changing; there are no abiding things therein. Hence the world is described as the *ashvattha* tree - the word *ashvattha* literally means ' that which does not stand till tomorrow '.

The second cardinal principle of classical Advaita is that concerning the concept of Māyā. The concept of Māyā has had long history of development since its origin in the Veda. It attained its full-fledged form in which it has come to be generally known in the Advaita philosophy where to its three older meaning of (1) something which hides the face of Ultimate truth (cf. *hiranmayena pātrena* etc. of the Isha Up.), (2) something which bedevils and befogs the mind of man and (3) the power of the Lord which turns the wheel of creation, was added a fourth meaning (4) which has ever since become distinctive of the Advaita concept of Māyā *viz.*, the Primal Nescience which is the very root cause of the entire world-appearance and which being destoryed at the dawn of Knowledge, the world-appearance ceases to be.

I quote below the passages of the Gita in which the word māyā occurs. It will be seen that the first three ideas have been incorporated into the Gita idea of māyā but the fourth idea so distinctive of the Advaita is not to be found there.

"This my divine māyā, composed of the three *gunas* is hard to get over. Me they attain who cross over this māyā.

Me the foolish evil-doers, the sinners amongst men, attain not. Their minds being captured by māyā, they cling to demonic tendencies."

G. VII-14 & 15.

"Shrouded in My *yogamāyā*, I am not perceivable by all and sundry. This foolish world knoweth Me not, the Unborn and the Eternal."

G. VII - 25.

"The Lord of all beings, O Arjun ! ts seated in their hearts, moving them all by his māyā like those mounted on machines."

G. XVIII -61.

(3) The third cardinal principle of classical Advaita is that concerning the identity of the individual soul with the Supreme Spirit. The Gita view is perfectly clear on this point. It is this that the *jiva* is an eternal portion, *sanātana aṁsha*, of the Supreme Spirit -- *mamaivāṁsho jivaloke jivabhutah sanātanah.*

The crucial question is : How is the word *aṁsha* to be interpreted here? It cannot mean a part broken asunder from the Whole, for that would make the whole a destructible entity and not an eternal indestructible principle. If this pitfall is to be avoided only two explanations seem possible. (1) The individual soul is in some way an emanation from the Supreme Spirit, a spark of life thrown off from the Eternal Fire of Life. As life is *reproduced* in the offsprings by the parents without any detriment to the life in themselves, so also the individual souls may be viewed as offsprings of the Supreme Spirit which remains the inexhaustible parent of them all. This spiritual Fatherhood of God is supported by the following texts of the Gita:

पिताहमस्य जगतो माता धाता पितामहः ।
- G. IX - 17.

ममयोनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो मवति भारत ॥
सर्वयोनिषु कोन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥
- G. XIV - 3-4.

Sri Aurobindo favours the emanationist view of the individual self. "The eternal and universal self of every human being" he writes, " is God; even his personal self is a part the Godhead, *mamaivāmsa*, - not a fraction or fragment, surely, since we cannot think of God as broken up into little pieces, but a partial consciousness of the one Consciousness, a partial power of the one Power, a partial enjoyment of world -being by one and universal Delight of being, and therefore in manifestation or, as we say, in Nature a limited and finite being of the one infinite and illimitable Beihg." (*Essays on the Gita Ch.* XVI).

(2) The other explanation is the Advaitic explanation. According to this explanation the individual soul is a part of the Universal Spirit, not in the sense of a

fragment cut asunder therefrom, nor in the sense of a determinate limbs thereof, but in the sense of a particular *location* therein, a part of its being marked off by the limiting adjuncts of body and mind, the *upādhis*. The individual soul is a part of the Universal Spirit in the same sense in which the space of a room marked off by the enclosuse of its four walls is a part of universal space.

Shri Shankarāchārya explains the word *aṁsha* in this sense -- *avidyākṭṛopādhiparichchhinna ekadeshah aṁsha iva kalpitah.* I quote below from his commentary on the Gita verse XVI - 7 :

" As the image of the sun falling on water disappears in the sun itself and returns no more when the reflecting medium of water is removed; so also this part (*aṁsha*) is united with the Atman and likewise returns not. Or, as the space or the jar enclosed by the limiting adjunct of the jar is a part of space which can no more be traced after it has disappeared in (universal) space after the destruction of the limiting adjunct in the form of the jar, so also we must understand the non-returning of the individual souls in the saying ' reaching whom they return not ".

Whatever be the merit of the Advaitic explanation as an independent metaphysical principle, the word *aṁsha* in the Gita text *mamaivāṁsho jivaloke jivabhūtah sanātanah* will not bear the Advaitic interpretation. The three words ih the text (1) *jivaloke* (2) *jivabhūtah* and (3) *sanātanah* definitely ward off the Advaitic interpretation. The word *jivaloke* clearly brings out the fact that the *jiva* belongs to ' the world of *jivas* ', the realm of *jivas* which the Lord has spoken of as His *parā prakṛti.* It is not simply *ekadeshah iva kalpitah,* ' a particular location imagined as a part, as it were ', as Shri Shankara says. The word *sanātanah* gives an eternal status to the *jiva* in marked contrast to the Advaita view which makes it contingent on the duration of the *upādhis.* The *jiva* as *sanātana* cannot be as ephemeral as the image of the sun reflected on water which disappears never to appear again when the reflecting medium of water is removed or as insubstantial as ' the space of the jar ' whose identity is lost for ever no sooner the jar is broken.

Sri Aurobindo is right in holding that the Gita position cannot be equated completely with the Advaita or the Vishiṣṭādvaita position, though it has semblance with both :

" If, when speaking of the one Self of all, it seems to use the language of Adwaita, yet this enduring truth of the eternal individual, *mamaivāṁshah sanātanah,* adds someting which brings in a qualification and appears almost to accept the seeing of the Visiṣṭādvaita -- though we must not therefore leap at once to the conclusion that that alone is the Gita's philosophy or that the doctrine is identical with the later doctrine of Ramanuja." (*'Essays on the Gita, Ch.* XV).

That the Gita does not represent the Advaita view of the nature of the individual self and its relation to the Supreme Spirit is also evident from its description of the ultimate destiny of the individual in the attainment of its highest End. The ultimate destiny of the individual is described by the Lord in such language as ' he enteres in Me' ' he dwells in Me', ' he attains the likeness of My nature ' etc. I quote below some relevant verses of Gita so that the truth about the matter may be gathered from *ipsissima verba* of the Gita itself :

युञ्जेवं सदात्मानं योगी नियतमानसः ।
शान्ति निर्वाणपरमां मत्संस्थानमधिगच्छति ॥
– VI – 15
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥
– VII – 14
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ।
– IX – 34
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ।
– XII – 8
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथयन्ति च ॥
– XIV – 2
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥
– XVIII – 20

The nature of the perfected soul whom the Gita describes as *brahmabhūtah* is worthy of note in the following two verses, particularly his characterization as ' one who attains *parā bhakti* of the Divine ' :

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूनेषु मद्भक्ति लभते पराम् ॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
– XVIIII – 54–55
Lastly,
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।
– XVIII – 65

I have pointed out above that the philosophy of the the Bhagwad-Gita is not the philosophy of the later classical Advaita. I do not thereby mean to deny the tenability of the Advaita philosophy on the authoritarian ground of its not being supported by the texts of the Gita. The acceptance or the rejection of the Advaita as a philosophical system, or of any philosophical system for the matter of that, should depend on its own logical cogency and consistency and the tenability or otherwise of its supporting arguments. The follower of any of the schools of Vedanta is free to espouse his own system of philosophy on grounds which appeal to him, but let him not attempt to show that the philosophy of the Bhagawad-Gita is precisely the philosophy of his school. No doubt, the Bhagawad-Gita will agree in some parts with the principles of his own school of philosophy, but it would be a *non sequitur* to argue from partial agreement, whatever be the measure of the agreement, to agreement *in toto.*

Let us now see if the philosophical position of the Bhagawad-Gita represents the Vishistādvaitic view. *Prima facie,* the philosophy of the Gita, comparatively to other schools of Vedanta, has greater affinity with the Vishiṣṭādvaitic stand-point in so far as the general theistic tendency is concerned but the basic structural concepts of Ramanuja's philosophy are not to be found in their precise forms in the Bhagawad-Gita. The *jiva* according to Ramanuja, is an *aṃsha* of the Supreme in the sense that it is a '*visheṣana*', 'qualification' or attribute of the Supreme. Just as the attribute of a substaance is never separable from the the substance but is always one with it though distinguishable from it, so also the *jiva* as the inseparable *visheṣana* of the Supreme is eternally one with Him. In this sense the Jiva is a *sanātana aṁsha,* eternal portion, of the Supreme. It may be pointed out here that *visheṣana* or attribute is understood by Ramanuja in the special or specific sense of a 'mode' or *prakāra* and not in the ordinary sense of quality, such for example, in which the colour is the quality of the jar or the smell the quality of the flower. If *visheṣana* is understood in this latter sense, it will obviously not be congruous with the foundational principle of of Ramanuja's philosophy, *viz.* his idea of *apṛthak-siddha-sambandha,* the 'relation of *inseparable* union'. There is no *inseparable* relation between quality in the ordinary sense and the substance. For example, the cloth or the jar can be bleached away; the smell of the flower is volatised away. The idea of the soul's inseparable unity with *Brahman* is brought out by Ramanuja by saying that the former stands to the latter in the relation of a *prakāra* to *prakārin* or in that of a body (*sharira*) to the soul (*sharirin*).

The *prakāra-prakārin* idea and the *sharirā-sharirin* idea are the original ideas of Shri Ramanjua worked out by him. Whether the Teacher of the Gita had the same idea of *aṁsha* in his mind when he said : *mamaivaṃsho jivaloke jivabhūtah sanātanah* is more than we can say in the absence of any explicit textual evidence to the effect in the Gita itself.

The same can be said of Ramanuja's basic idea of *chidachidvishista brahma.*

Shri Ramanuja repeats times without number in his commentaries that *Brahman* is qualified (*vishista*) by the conscious-unconscious world, that is, the world of souls and unconscious bodies. In what way are these latter the qualifications, *vishesanas*, of the former? In the same way as the body (*sharira*), is an adjective of the soul (*sharirin*), Ramanuja would say. No doubt there are passages in the Gita in which the Lord is spoken of as the pervading, in–dwelling spirit of all the world, animate and inanimate. And that may be taken as an eqivalent of Ramanuja's soul–body ideas. But that is not all that is said in the Gita. The Lord is spoken of not only as being inside of all things but also as being outside of all things and *being* the entire range of external things, immovable and movable – *bahirantashcha bhūtānāmacharam charameva cha* (G. XIII – 15). God is the indwelling spirit, the soul of all the owrld, but also the all–encompassing spirit, *sarvamāvṛtya tisthati.*

Then, there is a far greater truth proclaimed by the Gita than that comprehensible through the simple soul–body formula, the truth expressed as the greatest Paradox of Divine Existence, the paradox of " all things existing in God " and " also all things not existing in God ", of " God nourishing all things without being resident in things " (*bhūtabhṛnna cha bhūtastho*).

This is the Supreme Paradox of Divine Existence : " By Me through My Unmanifest Form is pervaded this entire universe. All things are situated in Me but I am not situated in them.

" Also, things are not situated in Me, see the glory of My Yoga ! All things are infilled with Me and yet I am not resident in things; My Atman is the producer and nourisher of all existents. " – G. IX – 4–5.

The highest truth expressed about the nature of the Godhead in the Bhagwad-Gita is this ; He is the non–doing Doer (*akartā kartā*), the Attributless Enjoyer of attributes (*nirguṇam guṇabhoktṛ*), infills all existents and yet is not *in* them (*bhūtabṛinna cha bhūtastho*), ensouls the entire universe but not by the entirety of His being (*vistabhyāham idam kṛtsnam ekāṃshena sthito jagat*). All reasoning about Him, all rationally intelligible statement about Him, in words, is but analogical reasoning or statement, the analogies being drawn from " this side " of experience. The Mystery disclosed on the other shore of existence is too deep for words !

> " He who knows, speaks not
> He who speaks, knows not ". – (Lao–Tze).

We are called upon to witness that Ineffable Glory for ourselves – *pashya me yogamaishvaram.* Any one who ever perceived this Glory found it as Wordsworth found it, a

“ Glory, beyond all glory ever seen
By waking sense, or by the dreaming soul ”.

Coming now to the Dvaita philosophy of Madhva, what we have said about the Advaita and the Vishiṣṭādvaita *vis-a-vis* the philosophy of the Bhagwad-Gita, we have to say *mutatis mutandis* of the philosophy of Madhva as well. Take, for example, the relation of *jiva* to the Supreme Lord in the philosophy of Madhva. The *aṁsha-aṃshi* ides is certainly there in Madhva's writings, but Madhva gives to the word *aṃsha* a meaning which obviously may not be the same as given to it by the Gita in *mamaivāṃsho jivaloke* etc.

The entire philosophy of Madhva, all that he says about anything whatscover, moves on the pivot of the twin cutegories of the Independent (*svatantra*) and the Dependent (*paratantra*). The *jiva* is an *aṃsha* of the Lord in the sense of being dependent on Him. As Jayatirtha, the author of *Nyāya-Sudhā* puts it, two ideas according to Madhva are ihvolved in the idea of *aṃshatva* : likeness to the Divine and dependence on Him (*tatsādṛśyam tadadhina-sattādimattvam*). Two kinds of *aṃsha.* are mentioned by Madhva : *svarūpāmsha* and *bhinnāṃsha.* The avataras of the Lord like Matsya, Koorma etc. are His *svarūpāmsha* possessing the powers of the Lord in full ; the *jivas* are his *bhinnāmshas*, possessing the powers of the Lord and likeness to Him to a limited extent only :

भिन्नांशोऽल्पशक्तिः स्यात्किञ्चित्सादृश्यमात्रयुक् ।

The important point worthy of note here is this that Madhva, though making the *jiva* dependent on the Lord, maintains the former's difference (*bhinnatva*)from the latter and brings in the idea of *aṁshatva* with the avowed purpose of replacing the idea of identity. As Jayatirtha in the *Tattva-Prakāshika* puts it :

तत्संबंधित्वमेव तदंशमिति वक्ष्यामः । श्रुतिद्वयान्यथानुपपत्या
भेदमंगीकृत्य अभेदस्थाने अंशत्वं वक्तव्यमिति भावः ।

(T. P. ii-3-43)

The final outcome of Madhva's interpretation of *jiva* as *amsha* is a combination of two principles – (1) *jiva* is different from the Lord but dependent upon Him and (2) *jiva* has likeness to the Lord and shares in His powers to a limited extent. The Gita idea of *amsha* in *mamaivāmshah* (*mama* + *eva* + *mashah*) with the force of the word *eva* in it rules out (1) though it can assimilate (2). An entity which is different form and merely dependent on another entity cannot be said to be a portion (*amsha*) of the latter in the legitimate sense of the word. I, as a servant being different from my master though dependent upon him, can be said to be his *aṃsha* in a very far-fetched sense, if at all it can be said so. The Gita idea of *mamaivāmshah*, ' My very portion ', definitely rules out the idea of ' difference ', *bhinnatva* which is the central category, the corner-stone, we may say, of the whole edifice of Madhva's philosophical thought. In fact, the *amsha-amshibhāva*, the relationship of the part and the whole, is incompatible with Madhva's idea of one-way dependence. According to Madhva, *aṃsha* or the *jiva* is dependent on *aṃshi* or *Ishvara* but the *aṃshi* is Indpendent (*svatantra*) and not dependent on the *aṁsha*. In the relationship of part and whole, however, there is mutual dependence. The parts are as much dependent on the whole as the whole on the parts.

We have therefore to conclude that none of the three schools of Vedanta, the Advainta, Vishiṣṭādvaita and the Dvaita developed later with their specific philosophical categories and structural concepts, can be said to represent the philosophy of the Bhagwad-Gita where only the general, foundotional ideas of Vedanta are found. I am in the heartiest agreement with Dr. S. Randhakrishnan when he says : " The Indian thinkers first arrive at a system of consistent doctrine and then look about for texts of an earlier age to support their position. They either force them into such support or ingeniously explain them away ". (*Indian Philosophy Vol.* I, P. 130). It has been a tendency of the Indian philosophers -- and that is responsible for the free and unfettered progress of philosophical thinking in spite of respect for tradition -- to develop their own original ideas without suggesting that they are such. Kullūka Bhatta, the commentator on Manu, is right in remarking that : " This is the general style of the *āchāryas* that they describe their own views as if they were the views of others " (*prāyena āchāryānām iyam shaili yat svābhiprāyamapi paropadeshamiva varnayanti*).

Let us then not quarrel about what school of Vedanta the philosophy of the Gita repsesents. Such philosophical views as could straightway be gathered from its texts without straining them to yield any prepossessed meanings constitute what may better be described as the primordial nucleus of Vedantic ideas, the base and foundation, the quintessential core, of all Vedanta, or, as I said earlier, the pith and marrow of all Vedanta philosophies. It is this that we have in the Gita rather than the hard and fast contour of any later school of Vedanta. This is all that I have tried to show in this article.

The unique value of the Baagwad-Gita, I should like to add in the end, lies not so much in its being a full-fledged metaphysical treatise after the usual manner of metaphysical treatises as in being an ethico-spiritual guide to living, individual and collective. That much of philosophy and in that handy and clear-cut form which is necessary for such guidance is there in the Bhagwad-Gita as nowhere else.

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Yoga in the
B. Gita

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The term 'Yoga' has been repeated a number of times in the B. Gita. The root युज् (to join) from which the word is etymologically derived, occurs along with its derivatives, equally in many places. The term occurs as the first member of compounds such as योगक्षेम (II. 45., IX. 22) योगसंसिद्ध (IV. 38), योगसंन्यस्तकर्माणं (IX. 41), योगारूढ (VI. 3, 4), योगभ्रष्ट (VI. 41), योगवल (VIII. 10), योगवित्तम (XII. 1) and even as a second member of the compounds e,g. बुद्धियोग (II. 49), ज्ञानयोग (III. 3), कर्मयोग (III. 3,) आत्मसंयमयोग (IV. 27), ब्रह्मयोग (V. 21), अभ्यासयोग (XII. 9), भक्तियोग (XIV 26) ध्यानयोग (XIII. 32) and others. The Divine Lord, who revealed the teachings of B. Gita to his disciple, devotee and friend अर्जुन, is himself designated as योगी (X. 7), योगेश्वर (XI. 4, XVIII, 75, 78) and also as महायोगेश्वर (XI. 9), apart from the fact that others also are termed as योगी (III. 3, VI. 10) etc,, where definitely the appellation conveys different concepts.

If one tries to locate the connotations of the terms 'Yoga', occurring in different contexts, one finds a variety of shades it has in B. Gita itself. Thus, in the Colophone of each Adhyaya where the word occurs in the compound योगशास्त्र, it means the Science or the technique of union, of revelation. The two phrases occurring simultaneously ब्रह्मविद्या and योगशास्त्र taken together indicate the two phases of the same science, one theoretical and the other practical. ब्रह्मविद्या is the lore or philosophy of the Supreme Being while योगशास्त्र is the science of union with it, and hence योगशास्त्र is applied ब्रह्मविद्या in this context. The similarity is closely indicated by कठोप. (6.18) which refers to विद्यामेतां योगविधिं च कृत्स्नम् meaning the pure and the applied ब्रह्मशास्त्र.

(ii) yoga has one meaning here, while in the colophone of certain Adhyavas such as अर्जुनविषादयोग, विश्वरूपदर्शनयोग, दैवासुरसंपद्विभागयोग, श्रद्धात्रयविभागयोग, etc, the term ' yoga ' has no other meaning than ' topic ' and does not possess any special interpritation. (iii) The word ' yoga ' appearing in III. 1, in opposition to संन्यास, has a definite meaning of the path of action, as a system of attainment of the highest Bliss or deliverance. (iv) In the sixth chapter, where it appears as योगसंसिद्ध (VI. 37) or योगभ्रष्ट (VI. 41), it has the connotation of yoga discipline of पतञ्जलि which perhaps is the most popular meaning widely known to a commoner. (v) The word ' yoga ' has one more shade of meaning in B. Gita. It indicates the divine power of the Supreme Lord. In योगमैश्वरम् (IX. 5, XI. 8), विभूतिं योगं च (X. 7), योगं विभूतिं च (X. 18), it has this special interpretation to indicate the mysterious and the miraculous power of being one and many, mutable and immutable, formal and formless ect. (vi) In योगक्षेम (II. 45, IX. 22) the word means the normal activity of acquisition of the unacquired. (अप्राप्तस्य प्रापणंयोगः।). Here it has purely mundane and secular meaning of earning one's livelihood. But one thing is perhaps more conspicuous, that where the word does not carry any special meaning in relation to the context, it mostly means the path of selfless actions. (vii) In words like योगवित्तमा (XII. 1), the word has a very wide meaning of method or process in general, without any special touch. (Viii) In compounds like सांख्ययोग, ध्यानयोग, भक्तियोग, कर्मयोग etc , it definitely means the system of philosophy for the attainment of the highest goal, path or a practical way leading to the same end. It indicates a darshana.

As is wellknown to the learned scholar, the term ' yoga ' has been thrice defined in B. Gita. In समत्वं योग उच्यते (II. 48) it is defined as equanimity of mind in relation to every aspect of life, good or bad, success or failure, pleasure or pain and such other pairs. The equanimity suggested here is purely mundane in relation to the wordly affairs and has no reference to the spiritual aspect of attainment, which is achieved after a regorous practice of discipline of yoga referred to in साम्येन (VI. 33). More or less the same concept is conveyed in II. 50 where, yoga is said to be a special skill in the performance of the actions (योगः कर्मसु कोशलम् ।). This skill is not technical ; it is not the physical mode or method of the execution of an action. It is highly psychological. The mental attitude of looking towards actions and their fruits is hinted here. It is neither the attachment nor the apathy either for good or for bad actions, (न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति । XIV. 22 ; न द्वेष्टयकुशलं कर्म कुशले नानुषज्यते । XVIII. 10). But it is the performance of actions without any tinge of selfishness. B. Gita describes this skill in various ways. (a) it is the performance of actions without any attachment of ego to them (संगं त्यक्त्वा. II. 48.) (b) it is relegating all actions to the Almighty (मयि सर्वाणि कर्माणि सन्यस्य - III. 30); (c) or may be, doing them with non-attachment to the friuts. (त्यक्त्वा कर्मफलासंगं -- IV. 20, XII. 20) or (d) performing the actions only for the sake of God, not as actions of the individual, but those of the Almighty performed at His command for His sake (मदर्थमपि कर्माणि कुर्वन् - XII. 10) or (e) in the end, submitting all actions to Him (यत्करोषि यदश्नासि .... मदर्पणम् ॥ IX. 27). The third definition is peculiar in its expression. It is the separation from the conjunction with pain ! (तं विद्यादु:खसंयोगवियोगं योगसंसितम् । - VI. 23). The first two definitions are incorporated with special reference to the system of actions viz. the actions are to be performed irrespective of their quality and fruits and are without attachment of any type and hence with equanimity and skill. But the present definition has no reference to any system of thought in particular though it occurs in the discussion on the technical or Pātanjala Yoga. This is a wide definition and describes yoga in relation to the end achieved through any system of philosophy or conduct of any religion. It refers to the Highest Bliss which is a synonym for the separation from association with pain, available by means of the philosophy, may it be of knowladge, actions, meditation or devotion of any variety. It is the explanation of earlier highest pleasure (सुखमात्यंतिकं -VI. 22). Thus, this definition is of no avail to us in enlightening us as to the method or the process of behaviour for the achievement of the end.

In spite of all this, one has to accept that the technical or Pātanjala or Aṣṭānga yoga or the discipline of yoga forms the basis of all the various teachings of B. Gita, and in one form or the other it pervades the whole text. Whether it is the description of a स्थितप्रज्ञ or a कर्मयोगी or a ज्ञानी or a भक्त or त्रिगुणतीत or a person of दैवी संपद्, some element of this technical yoga occupies a predominant position in it and thus at every step reninds us of its universal presence. In fact yoga is a discipline which has no limitations either of country or time or of religion, faith, creed and belief. It is but natural that yoga should occupy such an outstanding position in B. Gita which is also universal and catholic in its everlasting precepts. The eight elements of yoga ; यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान and समाधि have a place in B. Gita, some with name others without name. Let us examine their presence one by one in the warp and the weft of the text.

(1) यम or control -यम and नियम are said to be ten each according to the स्मृतिs but the पातंजलयोगसूत्र restricts them to five each. Though this term यम does not occur

in the texts, its constituents viz अहिंसा (non-violence), सत्य (truth) अस्तेय (non-theft) ब्रह्मचर्य (control over organs) अपरिग्रह (non-possession) are spread in the narrations of some teaching or the other. Thus अहिंसा is included in XIII 7, XVI. 2 and XVII. 14 as one of the of qualities of knowledge, of divine person and of physical penance. सत्य appears in almost the same context [XVI-2, XVII. 15]. ब्रह्मचर्य [XVII. 14] is mentioned as a constituent of physical penance and is referred to as quality of knowledge (इन्द्रियार्थेषु वैराग्य – XIII. 8). अस्तेय and अपरिग्रह are not indicated by name, but they are implied by II. 37 and XVI. 21, where काम (desire) and लोभ (covetiousness) are denounced. Where neither desire nor covetiousness are present, the question of non stealing and non-possession rest settled. Moreover the words like निर्मम (XII. 13) न कांक्षति (XII. 17), अनिकेत (XII. 19) and host of similar phrases speak volumes about them.

(2) नियम or Restraint – Though this word appears in the text (तं तं नियममास्थाय – VII. 20) it has no reference to the नियम of the yoga discipline. The नियमs are तप (Penance). स्वाध्याय (study), ईश्वरप्रणिधान (submission to God), शौच (purity) and संतोष (contentment). All these are mentioned in B. Gita and a recognition is accorded to them. तप is a must of a divine person (XVI 1) and is described as a necessary requisite of every good person in XVII and XVIII chapters. स्वाध्याय occurs also in the same places except in chap. XVIII. शौच has its place in the qualities of a devotee (XII. 16), of the knowledge (XIV. 7) and also of a good person (XVI. 3). It appears in physical penance (XVII. 14) and also in the duties of a ब्राह्मण (XVIII.42). संतोष is also referred to as प्रसाद in II. 64, 65, or an attainment of a स्थितप्रज्ञ. It is said to be a quality of a devotee (XII. 14) and is a mental penance (XVII. 16). ईश्वरप्रणिधान is spread all over the text and runs like a continuous thread throughout B. Gita, in every chapter, मत्पर: – (II. 60), मयि सर्वाणि कर्माणि (III. 30), मन्मना मामुपाश्रिता: (IV. 10), तन्निष्ठास्तत्परायणा: (V. 17), युक्त आसीत मत्पर: (VI. 14), मां भजन्ति (VI. 31), मय्यासक्तमना: (VII. 1) मामेव स्मरन् (VIII. 5), भजन्त्यनन्यमनसो (IX. 13. 27), मच्चित्ता मद्‌गतप्राणा: (X. 9), मत्कर्मकृन्मत्परम: (XI. 55), मां ध्यायन्त उपासते (XII. 6), मयि चानन्ययोगेन भक्तिरव्यभिचारिणी (XIII. 10), मां च योऽव्यभिचारेण (XIV. 26), स सर्वविद्‌भजति मां (XV. 16), यजन्ते सात्विका देवान् (XVII. 4), मामेकं शरणं व्रज (XVIII. 66).

(3) आसन or Posture has been included in the sixth chapter (VI. 11, 12) which mainly deals with Pātanjala yoga. The āsana there may be one of the meditative postures, but the शीर्षासन or the head-posture seems to be alluded at IV-29, where apāna is said to be oblated in prāna.

(4) प्राणायम, or Rhythmic Breathing is mentioned at IV. 29 (प्राणायामपरायणा:) while discussing various types of sacrifices. Apart from the two simple and primary types of प्राणायाम,mentioned in this verse, an advanced variety known as केवलकुम्भक is hinted at V. 27 (प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ।). The same is suggested in VI. 11–13 where most of the details of the समाधि stage are enumerated but the breathing is not referred to which means that the yogi practises केवलकुम्भक in the stage.

(5) प्रत्याहार or withdrawl of sense organs, though not referred to by name, is intended in many places and forms the basis of teaching of every school of thought in B. Gita. In II. 58 (यदा संहरते चायं कूर्मों ऽगानीव सर्वशः ।) it is the प्रत्याहार or contraction of all limbs, sense organs particulary, which is described. The same is referred to by different words and phrases all over B. Gita, viz II. 61, 68 ; V 21, 22. 27, VI. 12, 24, VIII. 12, XII, 4, and in many other places.

(6) धारणा or concentration is referred to in तत्रैकाग्रं मन: कृत्वा (VI. 12) as well as मनसाचलेन (VIII. 10) and मनोहृदि निरुध्यच .... योगधारणाम् (VIII 12) This form निरुध्य here and also निरुद्धं in चित्तं निरुद्धं योगसेवया (VI. 29) have the same root नि+रुध् as in योगश्चित्तवृत्तिनिरोध: (पा. यो. सू. I. 2) giving the definition of योग according to पतञ्जली. The text in B. Gita is a direct paraphrase of the पातजलसूत्र as also is seen in another case. In अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते (VI. 35) we have the same words as are found in अभ्यास वैराग्याभ्यां तन्निरोध: (पा. यो सू. I. 3). There are direct references to पातंजल योग in B. Gita. अभ्यास also has been included in other contexts in B. Gita. पूर्वाभ्यासेन (VI. 44), अभ्यासयोगयुक्तेन (VIII 8), अभ्यासयोगेन (XII. 9), अभ्यासे (XII. 10), अभ्यासाद्रमते (XIII. 36) are the illustrations where the word has the same connotation as in the technical yoga.

(7) ध्यान or Meditation though referred to in many places such as VI. 14, 25·it is directly mentioned in मां ध्यायन्त उपासते (XII. 6), ध्यानात्कर्मफलत्याग,: (XII. 12) and ध्यानेनात्मनि पश्यन्ति (XIII. 24) सगुण or qualified meditation is indicated in XII. 6, while निर्गुण or non-qualified (pure) meditation is suggested in XIII. 24.

(8) समाधि or Trance consciousness, though the term occurs in B. Gitā is a debatable one. Though समाधि is mentioned समाधौ न विधीयते (II. 44), समाधावचला बुद्धिः (II 53) and समाधिस्थस्य (II. 54), the term has to be interpreted a little cautiously.

The connotation of the term may not be the same as has been ordinarily taken in Pātanjala yoga. Here it may be having the root-meaning available by सम्+ आ+ धा to mean, " lay down thoroughly on all sides ", indicating the pure and simple contentment or satisfaction which may not necessarily be the result of yoga practice. More over, the context in which the term occurs, gives little chance to the yoga meaning. The description refers to a person of steadfast intellect and not to a yoga practising individual. This mental attitude of contentment may be an outcome of either supreme knowledge or selfless action or highest devotion or even by yoga discipline. The term is variously interpreted by diffierent commentators also. Šankar takes it to mean the inner sense organ (समाधिरन्तःकरणं वुद्धिः). रामानुज interprets it as mind (समाधिर्मनः). आनंदगिरी understands contentment by the word (मनःसमाधानं) नीलकण्ठ, ज्ञानेश्वर and Late Lok. Tilak would like to take it to mean समाधि, the trance, the तुरीय or the fourth stage, the last of the eight elements of अष्टांगयोग. But a close inspection is necessary in this respect. If it were to mean this where is the point in making a query about the speech, the sitting and the gait of a person in the position of trance? (cf. II. 54). He is sitting in the trance and does not either speak or walk. Moreover the term समाधिस्थ is interpreted in II. 54 by B. Gita itself.

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ II.54.

The whole description refers to a person of steadfast intellect and has no pointed reference to a yogi practising discipline of योग. समाधिस्थस्य and स्थितप्रज्ञस्य are in the same case viz., genitive, and stand in apposition. The same person is referred to in स्थितप्रज्ञ, स्थितधी and समाधिस्थ and therefore it is quite clear that समाधिस्थ is a स्थितप्रज्ञ and not a yogi in trance. Thus समाधि in the present context has no reference to the last element of पातञ्जलयोग but means contentment, satisfaction only.

But this does not mean that समाधि is not mentioned in B. Gita. योऽन्तः सुखोंऽतरारामः (V.24) is a description of समाधि. VI. 10-15 gives details of समाधि. The same is the case of VI. 24–28 and VIII. 10-13. विश्वरूपदर्शन is not a hallucination or a hypnotic vision as believed by many. It is an experience of सविकल्प समाधि. Such a समाधि is not an impossibility, when we know that even Shri Ramakrishṇa could impart such experience to Shri Vivekananda in the present age. What to speak of a योगेश्वर and of a महायोगेश्वर. In XII. 8-9 same experience is repeated. In other places also we find traces of this state.

There are other details such as परा गति or परमागति (VI. 45, VIII. 21, XIII. 28) and threefold results of actions (XVIII. 12) and others which have a direct relation to the yogic technicalities in B. Gita.

To conclude, yoga discipline, of which the teacher par excellance was the Supreme Lord, pervades the teachings of B. Gita in every school of thought and whatever other connotations of the term 'yoga' may have in B. Gita, the technical yoga even with its details was never away from the mind of Lord Krishna and he has intersperced them, knowing their primal importance in attainment of the highest goal of human life, throughout the sacred text. Pātanjala yoga thus forms foremost basis of Gita thought in the Divine Gospel.

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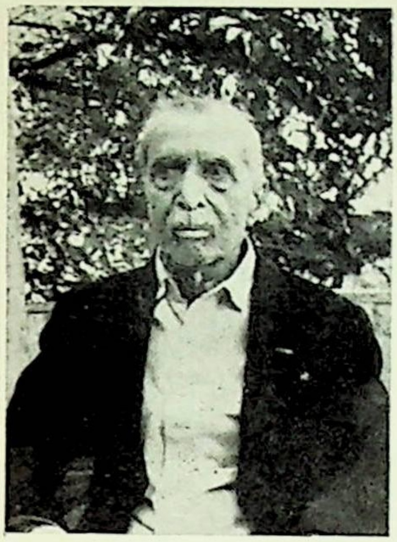


Shri G. V. Tulpule, M.A.,
(Retd. Dy. Post Master General)
Chairman, Board of Trustees

Poona 25-11-1971.

My dear Jagannatharao,

Many thanks for your kind letter which I recd. to-day on returning from Bombay.

I very much regret that it would not be possible for me to attend the 'Datta Jayanti Saptah' as I am suffering from mild attack of flu since 23rd inst; My lectures were completed on 22nd and I got flu on 23rd. I still run slight temperature and have a bad sore throat.

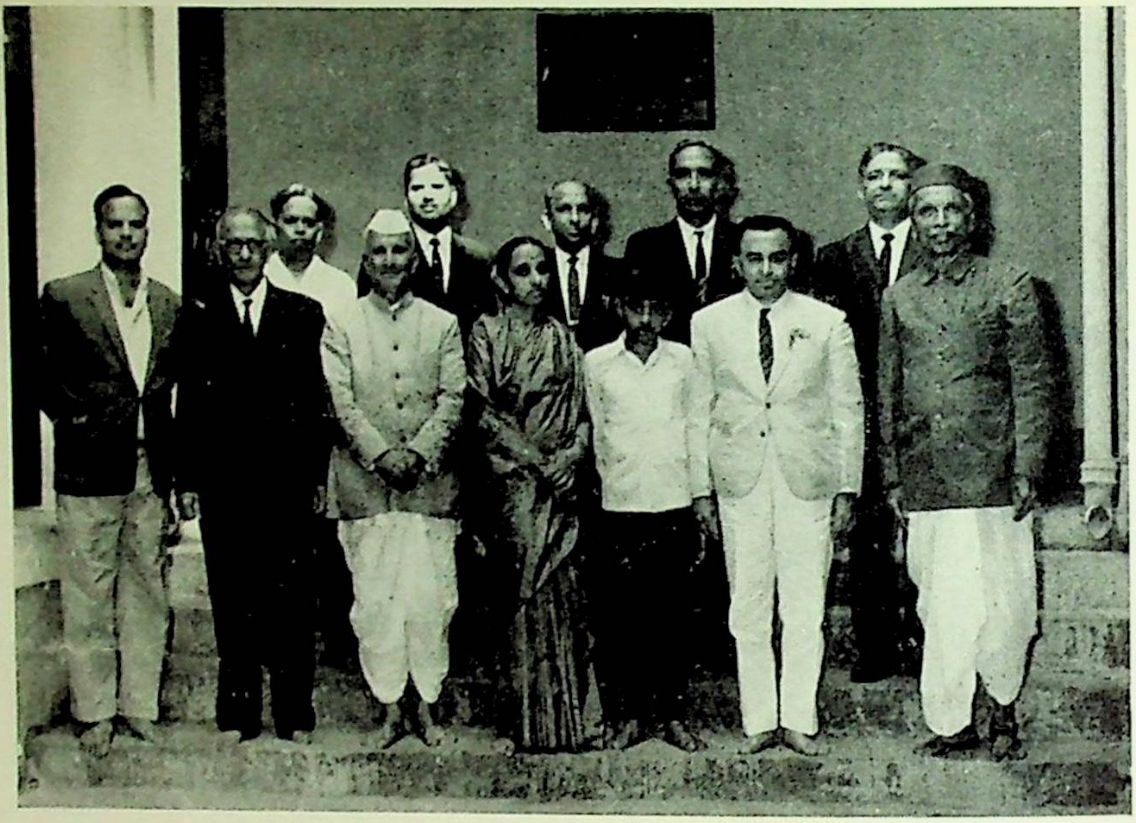
This is great disappointment to me, as I complete 60 years of initiation on 1-12-1971 Datta-Jayanti and wanted to celebrate it by attending the Belgaum Saptah. The achievement during these years of discipleship has been poor, I realise, but I am grateful to my Master that my faith is getting stronger and some little progress has been achieved. Even that little is incomparably greater than anything else that would have been gained in life. Such is the sublimity of spiritual life. **स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।** is literally true.

I enclose a small cheque which may kindly be utilised towards the expenditure of the Saptah. I earnestly beg that the Sadhakas who will be coming to it pray for my spiritual progress during their meditation.

With kind regards to all,

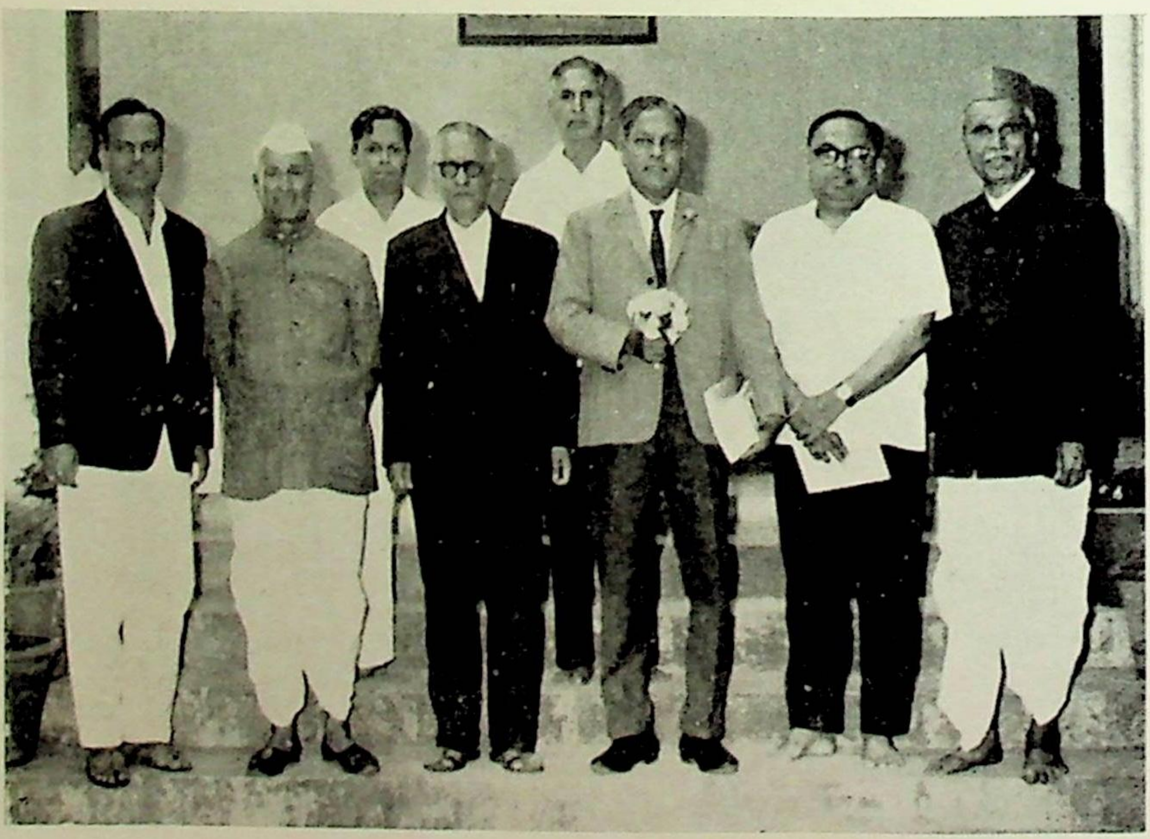
Yours sincerely,
Kaka.
(G. V. Tulpule)

Visit of the Hon'ble Justice D. M. Chandrashekhar to Gurudev Mandir (18-12-1971).



1st row: Sri. G. S. Kulkarni, Shri N. S. Metrani, Sri. G. D. Saraff, Smt. Chandrashekhar, Kumar Chandrashekhar, Hon'ble Justice Chandrashekhar Sri. J. V. Parulekar.

Visit of the Divisional Commissioner, Shri. K R. Ramchandran, I.A.S. to Gurudev Mandir



1st row : Sri. G. S. Kulkarni. Sri. G.D. Saraff. Sri. N.S. Metrani, Sri. K. R. Ramchandran Sri. C. M. Chandawarkar. Sri. J. V. Parulekar,
2nd row : Sri. V. J. Parulekar. Sri. G. V. Dharwadkar.

THEISM OF RĀMĀNUJA AND NIMBĀRKA— A COMPARATIVE STUDY

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Indian theism which is found in a developed from already in the Gīta, the Mahābhārata and the Bhāgawata Purāna finds its culmination in the philosophies of Rāmānuja and Nimbārka. The characteristic marks of this Theism are a belief in the supreme reality of a personal God endowed with all conceivable auspicious attributes, a conviction that God is not only immanent in the individual souls and the material world but also transcends them, and a faith that Bhakti or devotion to God is the ultimate means of salvation. Rāmānuja who studied Vedanta under Yādava Prakāsha was also deeply influenced by the devotional hymns of Āḷvārs, the poet sainst of South India, mainly through his contacts with Yāmunācācārya, the grandson of Nāthamuni. His chie aim was to work out the philosophical foundations of the intensl/ devotional religion popular among the Āḷvrās. In other words, his philosophy in all its ramifications is nothing but the attempt to boost up the religious doctrine of Personal God conceived as supreme perfection, and characterised by love. Rāmānuja being the standard-bearer of Vaiṣṇava Religion engaged himself in a sustained polemic against the impersonal Absolutism of Śṁkara, and devoloped his peculiar philosophic position of Viśiṣṭādvaita by way of a criticism of the Advaitic view-point.

Viśiṣṭādvaita and Dvaitādvaita

Nimbārka who flourished after Rāmānuja propounded the Dvaitādvaita Philosophy as distinguished from the Viśiṣṭādvaita philosophy of the latter. He was deeply influenced by Rāmanuja. Rāmānuja and Nimbārka are the illustrious founders of two distinct schools of Śrīsampradāya and the Sanakasampradāya. These Vaiṣaṇava philosophers besides leaning heavily on the Pañcarātra Saṁhitā also claim the support of the Upaniṣads, and regard their respective systems to be the most representative embodiment of the real purpose of the Upaniṣadic teaching. They agree in holding that though the ultimate reality as described in the Upaniṣads is a single unity, yet the aspect of multiplicity has not been ignored therein. The multiplicity or difference therefore, has to be somehow accommodated as a reality in the ultimate scheme of things. But these Ācāryas differ among themselves in the manner in which they reconcile unity and multiplicity. While Rāmānuja's Viśiṣṭādvaitic System subordinates multiplicity to unity, Nimbārka's Dvaitādvaitavāda considers multiplicity to be on a par with unity. In other words while Rāmānuja believes in identity-in-and-through-difference or identity qualified by difference, Nimbarka believes in identity-and-difference.

Both Ramanuja and Nimbarka admit three realities - God, Souls and matter, the last two being dependent on God. However, this dependence is conceived differently by the two Ācāryas. According to Rāmānuja matter and souls are the attributes of God, and so they are absolutely dependent on Him and are inseparable from Him. According to Nimbārka matter and souls being the parts or energies of God are dependent on Him. Thus for both the Acāryas there is an identity (Abheda) between God on the one hand and matter and souls on the other. But Ramanuja subordinates matter and souls to the supreme God by making them His attributes and thus propounds the doctrine of identity-in-and-through-difference or identity qualified by difference (Viśiṣṭādvaita). Nimbārka, on the other hand, regards identity (Abheda) and difference (Bheda) as separately and equally real, and propounds the doctrine of identity-and-difference (Bhedābheda), in as much as souls and matter having no independent existence (Svatantrasattābhāvah) are idential (Abheda) with God, and yet being dependent (partantrasattā bhāvah) and limited are also different (bheda) from God who is independent and unlimited.

GOD OR BRAHMAN

Rāmānuja's Epistemological Path: Rāmānuja establishes the ultimate reality of qualified (saviśeṣa) Brahman by way of epistemology. Criticising the Advaitic concept of pure consciousness devoid of difference, he says that the theory of a non-differentiated unitary substance found a basis neither in the immediate act of consciounness nor in perception and inference. The experienced real is always a content characterised by the differences, for what is experienced is a substance - attributes, and never a bare substance devoid of attributes. The absolutely unqualified (nirviśeṣa) reality cannot be directly experienced, for there can be no experience without the assumption of some qualified character, since an experiance, being my own unique experience, is necessarily qualified.[1] Experience is qualified in nature even during sleep or swoon. Even the scriptures testify that Brahman is real, pure consciousness and infinite (satyam jñānaṁ anantaṁ Brahma) which are nothing but its characters. Moreover, scriptures being a collection of words arranged in order and relation, and each word therein being a whole comprising a stem and a suffix cannot but signify a reality having characters. Perception also cannot reveal any entity which is characterless. It requires no proof that all determinate perception (Savikalpa Pratyakṣa) manifests an entity with its characters. As regards indeterminate perception (nirvikalpa pratyakṣa), it also manifests some character in as much as its indeterminateness consists only in the exclusion of some particular character and not in the negation of all characters. All experiences are expressed in a proposition – " This is so " – and thus involve the manifestation of some characters. The basis of inference being perception, all inference must necessarily reveal a thing with certain characterstics. Thus Rāmānuja establishes that no source of knowledge can reveal to us any entity devoid of characters. As he puts it, "Consciousness is either proved or not. If it is proved it follows that it possesses attributes; if it is not, it is something absolutely nugatory, like a Skyflower and similar purely imaginary things.[1]

Brahman as Saviśeṣa :

Thus Rāmānuja arrives at the conclusion that Brahman can be conceived only as a unity qualified by differences, and moreover it is not after the pattern of pure consciousness that we must conceive it but after the manner of a self combining within himself an infinite number of attributes including consciousness. Brahman is personal in character, for it is a self or knower possessing consciousness as one of its essential attributes. There being no sufficient evidence for the ultimacy of a saguṇa or personal Brahman in the Upaniṣads, Rāmānuja falls back on Paurāṇic literature in general and Viṣṇu Purāṇa in particular to gain support for his doctrine that Brahman is the hightet Person characterised by the most blessed and auspicious attributes. Accordingly, Brahman is described in his commentary to the Bhagwadgītā as " the Lord of Śrī, whose essential nature consists in being the sole reservoir of all illustrious attributes, the antithesis of all evil, such attributes as knowledge and bliss, who is the great ocean of the ligions of the boundless, exalted and countless glorious qualities, behoving His nature, such as omniscience, strength, sovereignty, constancy, power, and lustre, whose Divine form is mine of effulgence, beauty, comliness, youth and other perfections of of the Personal. "[2]

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1. Rāmānuja ' Sribhāṣya – 1. 1. 1.
2. Bhagwadgītā Bhāṣya, P. P. 6 and 7.

Rāmānuja explains away those Upaniṣadic passages which refer to Brahman as being Nirguṇa or attributeless by remarking that such passages mean to exclude only the evil attributes from the nature of Brahman. The Brahman is described as the soul-body complex in which soul is of the nature of saccidānanda, while body is constituted by matter and individual souls (acit and cit). Brahman is doubtless unity par excellence but that unity is Saguṇa, guṇaviśiṣta, cidacidviśiṣta, hence Viśiṣṭādvaita is seen to be the only intelligible metaphysical doctrine. Brahmādvaita really connotes one Brahma having souls and matter for its body, so that the reality of the animate and inanimate world is logically compatible with the reality of Advaita. Though the indivdiual selves and the objects in nature are independent entities existentially and are externally related, yet, as they have their meaning in the Brahman as the all-self, they are related to it internally as its modes or prakāras. It is in this connection that Rāmānuja formulates his important concept of apṛthak-siddhi or the relation of internal inseparability between Brahman, cit and acit. Though matter and souls are substances in themselves, yet in relation to God, they become His attributes. They are the body of God who is their soul. They are controlled and supported by the God who is their immanent inner controller (antaryāmī). Though immanent in the whole world, God yet transcends it in His essence. Just as in the case of an ordinary individual only the body changes while the soul remains changless, similarly it is only the matter and souls as the body of God that change, while God as their inner soul remains unchanged. Hence God in His transcendence remains unaffected by the change and limitation of matter as well as the miseries and the imperfections of the souls. Like Aristotle's God, He is the unmoved mover of the world process.

Brahman as Cause :

According to Rāmānuja Brahman or God is both the material and efficient cause of the world and is the the all-controller, the ground of all, and the all-sustainer as well as the all - destroyer. It has got a subtle condition and a gross condition. In its subtle condition it contains the matter and souls in their imperceptible form as its body and is called the KāraṇaBrahma, while in its gross condition it manifests itself in the form of this world consisting of matter and souls and is called the Kārya - Brahma. The creation and destruction of the world are nothing but the cyclic passage of the Brahman from its subtle condition to the gross condition and back again. The transformation of Brahman from its causal condition to the effect condition is understood to be real and not illusory, which means that parināmavāda as against Vivartavāda is ontologically the correct theory of causation in the opinion of Rāmānuja. As has been already made clear this transformation of the Kāraṇa - Brahma into Kārya - Brahma, does not imply that the essentially eternal nature of Brahman is disturbed by change, but it only means that the matter and the souls which make up merely the body-aspect of Brahman undergo change. Creation and absorption affect the world but the essential nature of Brahman remains unmodified. Therefore the world is, on the one hand, different from Brahman in so far as it is subject to constant change and manifold imperfections even while the Brahman remains undisturbed in its perfection. On the other hand, the world is not different from Brahman in the sense that the latter holds the world within itself as its own dependent mode or attribute. It is maintained Spinoza – like that the Brahman is one substance, self-dependent and supreme (prakāri) while all else is but its mode (prakāra) The latter are the controlled (niyāmya), the supported (dhārya), the parts (amśa) and the means (Šeṣa), while the former is their controller (niyantā), support (ādhāra) the whole (amśī), and the end (śeṣa).[1] Following Pañcarātra, Rāmānuja regards God as the perfect Personality having a Divine body (aprākṛtadehaviśiṣta). He is called Nārāyaṇa or Vāsudeva, while his consort is called Laxmi with whom he dwells in Vaikunṭha, an abode, made of pure sattva or Nityavibhūti. He has qualities like knowledge, bliss, power, mercy etc. which are unique eternal and infinite. He is the creator, preserver and destroyer of this universe, and reveals Himself in four-fold forms of Vāsudeva, Samkarṣaṇa, Pradyumna and Aniruddha.

Brahman as Unity and Difference :

Nimbārka also admits three realities viz., God, souls and matter, but regards last two as dependent on God. God is the highest Brahman having all good qualities. He has transformed himself into the world of matter and souls without losing himself in them, just as praāṇa manifests itself into different sense-functions independent of it. It is the peculiarity of God's nature that he is at once one with and different from the world of souls and matter. So Nimbārka's doctrine is known as Svābhāvika bhedā-bheda-vāda. It regards both identity (abheda) and difference (bheda) as separately and equally real. God is both the material and the efficiet cause of the universe. He is the efficient cause because creation is nothing but the real manifestation of powers of cit and acit. It is to be noted that Nimbārka rejects the view that matter and souls are the attributes since the function of attributes is always to distinguish one object form another object, and there being nothing outside God the so called attributes have no function to fulil. Moreover, they do not throw any light on the nature of God because they do not constitute His essence. Hence, Nimbārka calls matter and souls as the 'power' or energy of God. God has four forms (Vyūhas) viz, Vāsudeva, Samkarṣaṇa, Pradyumna and Aniruddha, and appears under various incarnations such as Matsya, Kurma, Varah etc. God is identified with Kṛṣṇa whose consort is Rādhā.

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[1] Sharma C. D., A Critical Survey of Indian Philosophy, Motilal Banarasidass, Delhi (1964) P. 347.

Ramanuja's view of soul-body relation between God and the world of matter and souls is also rejected by Nimbārka. If matter and souls are regarded as body of God then God will be contaminated by the imperfection, miseries, and pains of the world and thus lose His pure nature. Besides, it would involve self contradiction in as much as God as soul is said to remain eternal, unchanging and perfect, while as body He undergoes change and imperfection.

SELF

Substantive Mode of Brahman :

According to Rāmānuja the self is part of the body of God, or a mode (Prakāra) of the Divine substance. It is atomic in size, and is characterised by knowledge, bliss and volition. In its pure state it possesses all the auspicious qualities in common with God except that it is not all-pervading and has no control over the universe. Though it is controlled by the soul, yet being a unique centre of experience it maintains its distinct existence from Brahman. It is " an inseparable attribute of the infinite as its apṛthaksiddha-viśeṣaṇa or prakāra, but is at the same time a separate self, persevering in its own being." The pecularity of this viśeaṣṇa is that it is both substance and quality. " As quality or mode it derives its substantiality from the self-effulgent Ātman, but as subtance, it has its own monadic being" As P. N. Śrīnivāsāchari remarks, "This view has the merit of avoiding the monadic exclusiveness of Leibnitz and the modal inclusiveness of Spinoza."[1] "Tat tvam asi" does not mean that the individual soul is absolutely identical with Brahman, but it denotes simply the substance -attribute relation between Brahman and the individual soul and it is only in the metaphorical sense that the apposition is to be understood. The invididual soul is Brahman only so far as it is a part of Brahman and resembles it in nature.

Identity Qualified by Difference :

The relation between soul and God is that of identity qualified by difference (Viśiṣṭādvaita). The soul is a mode of God who is its inner self (antaryāmin). It is organically related to the Brahman and yet it has its own individuality and merely qualifies it. Pure identity and pure difference are equally abstractions. It is identity qualified by difference that is concrete and meaningful. This view is to be distinguished from the Bhedā-bhedavāda of Nimbarka according to which there is identity as well as difference between God and Self, such that both are on a par with each other.

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[1] Philosophy of Viśiṣṭādvaita P. 42

Dharma-bhūta-jnāna Essential Property of Self :

Self is eternal, uncreated and imperishable. It is a substance possessing dharma-bhuta-jñāna as its essential attribute. Knowledge or consciousness being its essential property persists even in deep sleep. In its pure state, the self has infinite and all-pervasive knowledge, but in the state of bondage its knowledge is obscured by its Karmas. It is a real Knower (Jñātā), real agent (Kartā) and real enjoyer (bhoktā). It is self-conscious subject in the sense that it knows itself. But being self-luminous the self manifests itself without the aid of knowledge. It, however, requires the aid of knowledge for revealing its object. Thus self knows itself as well as its object. Bliss also constitutes the essential property of the self. It is ānandasvarūpa, therefore miseries of samsara do not affect it in its essence.

Embodiment Due to Avidyā-Karma :

Rāmānuja regards self as different from its body, sense-organs, mind and vital breaths. At the time of creation self becomes embodied according to its Karmas in order to reap the fruits thereof. The relation of self and its Karma being beginningless, it has to take on a body in the beginning of every cycle of creation until it gets liberation from the rounds of birth and death. It wrongly identifies itself with body, senses and mind etc. due to ignorance and Karma, develops ego-sense (ahaṃkāra), and undergoes worldly sufferings.

Classes of Souls :

There are three classes of souls according to Rāmānuja. Firstly there are the nitya-mukta or ever-free souls of gods like Śeṣa, Garuḍa etc. who are untouched by Karma and Prakṛti and reside in Vaikuṇtha in constant service of the Lord Vāsudeva. Secondly, there are mukta or liberated souls who have got rid of their bondage through their efforts, knowledge and devotion. Thirdly, there are baddha or bound souls who are subjected to saṁsāra on account of their avidyā-karma.

Nimbarka's View of the Self :

According to Nimbārka the individual soul is of the nature of knowledge or pure consciousness (Jñanasvarūpa), but it is also regarded as the real knower (jñātā) or the possessor of Knowledge. Just as the sun is both light and the source of light, in the same way self can legitimately be conceived to be both knowledge and the substratum of knowledge simultaneously. Following Rāmānuja, Nimbārka also regards soul as atomic in size and maintains it to be real knower, agent and enjoyer. The self becomes oblivious of its real eternal nature owing to its contact with Karma resulting from beginningless avidyā, and suffers births and deaths on account of its embodiment. The existence, knowledge and agency of the self, however, depend on the will of God ultimately. This quality of being dependent on God (niyamyatva) is the very nature of self even in the state of liberation. Self is thus dependent on God, is supported by God and is controlled by God from within.

Though the self is atomic in size, it can experience pleasure and pain in various parts of the body through omnipresent knowledge which exists in it as its essential attribute. Nimbārka's characterization of the relation between self and Brahman takes the form of Bhedābheda. Self and Brahman cannot be absolutely identical because firstly, such a thought contradicts those Upaniṣadic passages which speak of duality and difference between them, secondly, this involves a confusion of their respective nature and attributes. The concept of absolute difference too is not applicable to the mutual relation of self and Brahman, for that goes against the passages like 'Tat tvam asi' and 'Aham Brahmāsmi'. Therefore the synthetic view that both the difference and the non-difference are equally real is alone true. Self is different from Brahman on account of its distinct attributes and capacities, and it is non-different from Brahman because being its constituent part or energy it is dependent on it. Thus the copula 'asi' in 'Tat tvam asi' signifies a relation between Brahman and self which is difference not inconsistent with non-difference. Fire and its sparks, or sun and its lustre are analogies fit to express the idea involved herein.

Bondage and Libration of the Self

Rāmānuja holds that the self though resembling the Brahman in its original form neverthelesss enters the Śaṁsāra due to ignorance and suffers. The self as the self-conscious subject that is eternally free or blissful, has Brahman as its source and centre. But owing to the Influence of avidyā-karma whose origin cannot be temporally or logically explained, the self forgets its divine heritage, imagines itself to be the the mode of matter, and is caught up in the endless Cycle of birth and death. At the time of Creation Brahman associates the individual soul with a body suitable to its deserts and makes it experience misery and happiness in accordance with its previous karmas.

Liberation consists in the return of the soul from the becoming of Saṁsāra to the being of Brahman and in the direct intiution of Brahman or Vāsudeva. This becomes possible only by a harmonious combination of action and knowledge (j ānakarmasamuccaya). Disinterested discharge of social and religious duties help the soul in removing the effects of its Karmas. But mere performance of duties cannot lead to liberation. The bound soul has to acquire right knowledge about the nature of Brahman as its inner ruler, and its own nature as the body of Brahman. Real knowledge does not occur by merely studying the Vedanta, but by intense devotion (Bhakti) which consists in self-surrender (prapatti) and constant remembrance of God as the sole object of devotion (dhruva-smṛti). Self-surrender to and incessant meditation on God mature into highest Bhakti which is indentical wirh Brahma - Sakṣātkara or the immediate infinite knowledge of God. When the soul sees the brilliant self by Divine grace (prasāda), it casts off avidyā-karma, knows that his self is a prakāra or śarīra of Brahman and thereby attains liberation. Even in the State of Liberation the individual soul maintains its separate identity from Brahman. It does not become identical with Brahman, but only similar to Brahman. "The mukta is immersed in the supreme and unsurpassable bliss of Brahmānubhava without losing his self-being."[1]

Nimbārka's View on Bondage and Liberation

According to Nimbāraka the self being the part of energy of God is dependent on Him and controlled by Him from within. Bondage consists in forgetfulness of its aspect of unity with God on the part of the self. Consequently, the self feels itself independent in all its actions and experiences. Self's avidyā or ignorance of its nature and its relationship with God is the cause of its Karma and its association with body, senses and subtle matter. Thus the self suffers births and deaths on account of Karma and avidyā.

Liberation can be attained by the self through knowledge of the nature of God and of one's true relationship with Him. True knowledge can arise only by the grace of God which in turn requires un-swerving devotion to the Lord. Devotion consists in continual and unflinching meditation on the nature of God. It is only by complete surrender to God (Prapatti) that devotion (Bhakti) can spring up. The process of surrender runs through six stages - a resolution to yield (ānukūlasya saṃkalpaḥ), the avoidance of opposition (prātikūlasya varjanaṃ), a faith that God will protect (rakṣisyatīti Viśvāsaḥ), acceptance of Him as saviour (goptṛtva varaṇam), throwing one's soul upon Him (ātma-Vikṣepaḥ), and a sense of helplessness (kārpaṇya). Like Rāmānuja, Nimbārka also recommends the performance of regular caste and āśrama duties because they help the rise of Wisdom. Thus ultimate wisdom consists in realising the nature of God and participating in Him as His constituent. The self then feels himself to be absolutely controlled and regulated by

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1. Ibid, P. 490.

God. and abides in Him as a part of His energy. The liberated self becomes free from the influence of all his good or bad past karmas and remains unaffected by any action that may be performed in future.

According to Nimbārka there is no ontological fusion of self in God in the state of liberation. The emancipated self exists in God as His distinct energy and may again be employed by Him for His own purposes. Though the liberated beings become one with God, they have no control over the affairs of the world.

According to Rāmānuja Brahman who is both the material and efficient cause of the world has got a subtle condition and a gross condition. In its subtle condition it contains the acit (matter) and (souls) in their imperceptible form as its body and is called the Kārana Brahma, while in its gross condition it manifests itself in the form of this world consisting of matter and souls as visbile to the mortal eyes and is called the Kārya-Brahma. Creation or destruction are nothing but the cyclic passage of the Brahman from its subtle condition to the gross condition and back again. Rāmānuja believes that there is a real transformation of the Kāraṇa-Brahma into Kārya-Brahma. This is known as the theory of Brahma-Pariṇāmavāda as opposed to the Brahma-Vivarta-Vāda doctrine of Śaṁkara.

Rāmānuja includes three kinds of unconscious substances in the category of Acit viz., Prakṛti, Nitya-Vibhūti and Kāla. Prakrti is the source of the world of ordinary matter. It has three qualities of sattva, rajas and tamas in it. Being the body of God it is completely dependent on Him and controlled by Him. At the time of creation the world of matter evolves out of Prakṛti. Nitya-Vibhūti which is made of pure sattva (śuddhasattva) is the stuff of divine bodies, divine ornaments, divine city (Vaikuṅtha), and Holy Idols. Kāla is the unconscious substance having its own separate status along with Prakṛti.

Created world of matter and souls is absolutely real, because it is the real transformation of the body of God or Brahman. Matter and Souls are realities which are coeternal with God. Creation is nothing but the evolution of subtle Prakrti into gross elements and the embodiment of souls according to their respective Karmas. It takes place in order to enable the souls to reap the fruits of their past Karmas. It is therefore rooted in the Law of Karma which again is nothing but an expression of the Divine will. Thus matter and souls are neither created nor destroyed by God.

Nimbārka holds that creation is nothing but the manifestation of cit and acit which are the constituent parts or powers (śaktis) of God. It is, however, a real transformation (pariṇāma) of God's powers. God brings about creation for enabling the souls to reap the fruits of their previous karmas. Thus God is the ultimate efficient cause of the created world, which is at once identical with and different from Him. In the category of Acit three kinds of existents are comprised, viz., Aprākṛta, Prākṛta and Kāla. The Aprākṛta is the primordial matter which is underived from Prakṛti e.g., the sunlike refulgence of God, His abode, and His Ornaments etc. Prākṛta is that which is derived from Prākṛti, consisting of the three guṇas, sattva, rajas and tamas, such as Mahat, Ahaṁkāra, Manas etc. These three non-intelligent existents in their subtle essence are beginningless and eternal and have distinct though dependent existence on Brahman.

CRITICAL ESTIMATE

Before giving a critical estimate of the Vaiṣṇava philosophers sketched above we must note that although they claim to be based on the teaching of the Upaniṣads, yet they have all failed to absorb the mystical thought so prominent in the Upaniṣads. This is significant. In fact the founders of these systems came to philosophy with covert intention of finding a rational justification for their preconceived theological notions and traced the roots of their thought to the Upaniṣads in order simply to exploit the immense prestige of the latter to further their own ends. In words of prof. Hariyanna, "It was thus practical exigency rather than any organic connection between the two teachings that led to their synthesis."[1] Consequently they not only give a forced and articifical interpretation to the frankly monistic tenets of the Upaniṣads, but also draw frequently on the non-Upaniṣadic literature to make good their point. While they pay only a nominal homage to the Upaniṣads they have usually to fall back upon the Bhāgavata, the Viṣṇupurāṇa and the Pañcarātra in order to substantiate their position.

Now while considering the Viśiṣṭādvaita of Ramanuja we have first to challenge epistemological position of that system. If Ramanuja is correct in holding that khowledge always reveals differences and that an undifferentiated Brahman socalled, being beyond the purview of all means of knowledge, is an abstraction, then the fate of monism and mysticism is really sealed once for all. But facts have a different story to tell. Knowledge cannot be artificially restricted to the subject-predicate scheme of Ramanuja's epistemology. As Bradley has pointed out, the existence of an infra-relational experience on the one hand, and the evidence of the higher supra-relational immediacy on the other, are sufficient to dispose of the monopolistic pretensions of the relational type of knowledge. Rāmānuja forgets to take into account the knowledge by intuition which transcends the subject-object relation in a supreme insight and reveals a reality which is above and beyond relation. His further argument that the advaitic Brahman can not be regarded as a supra-relational unity because it has got attributes of infinity, eternity, self-luminosity and unity amounts to a verbal jugglery and fails to carry the point. Surely eternity does not belong to Brahman just as, for instance, 'whiteness' belongs to a jar. It is a travesty of truth to say that the Absolute is degraded to the empirical level represented by the substance-attribute relation simply because it is called eternal, infinite and self-luminious.

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[1] Outlines of Indian Philosophy, P. 409

The Viśiṣṭādvaitic conception of Reality as a soul-body complex in which Brahman is the soul of which the animates and the inanimates are the body, is too crude to deserve the name of philosophy. Is Brahman then only a part of the Reality- its internal or antaryāmin aspect? or is it co-extensive with Reality? In the former case, Brahman ceases to be infinite, omnipresent and omnipotent and seems to be at the most a finite God or the Primus Inter Pares. In the latter case, the soul-body analogy breaks, thereby shaking the whole of the Viśiṣṭādvaitic concept of reality to its very foundations. Further, the concept of Brahman as a person possessing an infinite number of auspicious attributes is more an indication of anthropomorphism, than an evidence of philosophic-mindedness. Here Ramanuja and Nimbārka give way to a timid theology, and in their ehthusiasm to rehabilitate religion succeed in serving the cause neither of philosophy nor of true religion. The highest religion consists not in an endless adoration of a Personal Deity who remains for ever an 'other' to the devotee, but in that supreme process of mystic contemplation in which the distinction between the Deity and the devotee vanishes in the self-same identical life wherein Being bears witness to Being.

Rāmānuja's position that the individual souls though completely dependent on Brahmam yet remain eternally distinct from Brahman is self-contradictory. Śrīnivāsacāri holds that the above view of the finite self has the merit of avoiding the defects of Leibnizean monadism on the one hand and Spinozistic 'mode' ism on the other, while synthesizing the elements of truth contained in both. But synthesis achieved at the cost of self-consistency is no commendable feat in metaphysics. The individual self it said to constitute the body and the mode of Brahman and at the same time it is imagined to maintain its separate monadic existence. To this end the individual is conceived to have at once a two-fold nature as dravya-guṇa or Substance-attribute. Now one and the same entity simultaneously possessing a two-fold ontological status is a standing example of the discrepancies inherent in the Viśiṣṭādvaitic system. Rāmānuja's attempt to give a forced interpretation of the Upaniṣadic mahāvākya 'Tat-tvam-asi' to bring it into harmony with his view only makes the confusion worse confounded. It is contended that just as 'whiteness' belongs as an attribute to the jar, so does the jiva belong to Brahman as its attribute. But an attribute by its nature is meant to distinguish the thing that possesses the attribute from another which is without it. In the present context there is nothing from which Brahman as the bearer of jīva as its attribute should be distinguished. Moreover, if the jīva is existentially dependent on Brahman, it is not easy to see how the distinction betwean the two can be ultimate.

Rāmānuja cannot in the same breath assert the utter dependence,-logical, ontological and teleological-of the attributive elements viz., cit and acit, on Brahman and insist on their claims to distinctive status. If words have meaning, then to say that cit and acit are not self-sufficient and independent is as much as to admit that they are not ultimate, and hence they cannot survive as elements of diversity in the Absolute. The notion of apṛthaksiddhi on which Ramanuja tries to base his whole concept of a complex Brahman is as imperfect as that of the Nyāya-Vaiśeṣika samavāya. As Prof. Hiriyanna has pointed out, " The only difference is that while Samavāya tries to unite what are supposed to be distinct apṛthak-siddhi tries to separate what is supposed to be one. Both alike represent efforts to seek what it is not possible to have, viz., a halfway house between inclusion and exclusion "[1]

We fiind one more inconsistency lurking in the concepts of Kāraṇa-Brahma and Kārya-Brahma. It is asserted that the evolution and involution of the universe is nothing but the passage of Brahman from the subtle causal condition to the gross effect-condition. It is further emphasised that this transformation of Brahman from the Kāraṇa to the Kārya state is real. But the idea of a real transformation of Brahman goes against the eternal perfection of the same. The argument that it is only the body-aspect of the Brahman that undergoes modification while the soul-aspect remains unchanged, far from solving the difficulty only leads to reductio ad absurdum of his whole position. It is quite unintelligible how the substance can remain unchanged even while its inseparable (apṛthak) attributes are undergoing constant modification. Pariṇāmavāda and the idea of changing Brahman are inseparably connected, and Ramanuja's protest that the change is only to be secondarily (sa-dvāraka) understood, can be of no avail.

The doctrine of liberation as consisting of the sārūpya between the jīva and the Brahman is seen to be uninspiring and insufficient from the highest view-point. It cannot be too much emphasized that to know Brahman as the ultimate ground of both the microcosm and the macrocosm is simultaneously to lose one's own limited monadic existence, and to attain Brahmanhood in ecstatic mystic experience. The logical terminology is as poor and incompetent to convey the highest experience of

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1. Ibid, P. 409–10

Brahma-sakṣatkara as is the empirical analogy of Sārūpya. One does not understand what justification the jīva's distinct existence has and what peculiar function it has still to perform, when once it has realised that Brahman is its true and the highest self, and that it is the alpha and the omega of all existence. Both logic and experience inspite of Rāmānuja unite in pointing out that the mystic identity of the jīva and the Brahman is the supreme end sought by morality, metaphysics and religion alike.

Nimbārka's Bhedābheda differs from Viśiṣṭādvaita only in point of emphasis, for while the latter subordinates plurality to unity, the former attempts to treat both as the coordinate elements of the Real. But the resulting scheme of Reality turns out to be the same as that chalked out by Ramanuja. Ramanuja endeavoured to solve the problem of one and the many by conceiving Brahman as a substance-attribute complex in which attributes through their manifestation and non-manifestation were responsible for producing the spiritual and material worlds, while the substance remained changeless and one amid all change and diversity. Nimbārka substitutest word 'Saktis' or 'energies for 'attributes' and accounts for the change and diversity of universe by referring to the passage of the Brahmanic energies from subtlety to grossness. Here we may incidentally note that Vallabha also does not materially differ from Ramanuja and Nimbarka on this important point, for he considers Brahman's 'Aiśvarya' to be the origin and source of multiplicity and change. Now it is palpable that guṇa, śakti and aiśvarya are the replicas of an identical mode of thought which is monistic by profession but dualistic in reality. It is not easy to understand how if the guṇa, śaktis and aiśvarya of Brahman undergo modification Brahman itself can remain unchanged and identical. The obvious lesson is that, the problem of the one and the many, of change and causality cannot be satisfactorily explained by the doctrine of real transformation or pariṇāmavāda. This doctrine is an attempt to reconcile common-sense and philosophy by a crude device in which the whole is imagined to remain unaffacted even while its vital parts are subjected to ceaseless modification.

Religion of the Common Man

Prof. A. S. Deshpande, M. A.
Sholapur

Religion is the promise of union with God, of the attainment of beatitude and bliss, of the fulfilment of the whole of our being. The state of perfect bliss and complete fulfilment cannot suffer from any deficiency, and hence nothing that the individual considers as his own can be left outside this state, to perish in pain. Therefore the various impulses which fill a large part of the individuals's life, which according to his own assertions are himself, must in some way be fulfilled in the state of union with God. Otherwise, religious consciousness will suffer from a serious deficiency; for, only a part of man's being will in that case be merged in it. While this does not mean that every attempt to gratify our impulse is a movement in the right direction, it does mean that some form of gratification of impulses can be a step in the direction of union with God, and prima facie, there is nothing in the nature of the case to prevent its being the main way to such union. Religious tradition itself lends to some extent, support to such a view. The testimony of saints and seers reveals that their visions and trances consist of sights, sounds, touches and other forms of impressions which are generically akin to sense impression. If these forms of distinctive awareness of God are not altogether unlike our awareness of other objects and persons, it is clear that the attitudes roused in us by our awareness of God need necessarily involve the negation of impulses roused by other objects and individuals. Further, if as the Gita * suggests, God is identical with the ideal form of each type in this world, our relations to God and to other things in this world cannot be so unlike each other as to be mutually exclusive. Leaving aside hypocrites, earnest saints have often claimed an interplay of relations between them and God, which are not fundamentally different from the relations between one human being and another. Since the impulses are the basic forms of relations between human beings, it would seem that these same impulses appear in the form of the relations between man and God, when the former is conscious of conversing and playing with God, of loving and adoring Him, of soliciting His grace and submitting to His will. Finally, if, as the Divine Being Himself has proclaimed even the humblest and lowest of beings can find refuge in Him and obtain deliverance * the impulses, even of the most elementary kind, should find fulfilment in man's active relations with God.

But it cannot be denied that such a view is at the same time opposed to the best religious tradition, and an earnest seeker of God's grace is likely to reject it with contempt and abhorrence. Suffering, which involves painful destruction of impulses, has been in his own life glorified by Christ and in their eagerness to follow in the footsteps of their Master, quite a number of Christian saints willingly subjected themselves to great hardships and suffering, and gave currency to the belief that suffering is the sine quanon of religious life. Though the Buddha advocated the Middle Path, he looked upon attachment and craving as the products of ignorance which must be eliminated by anyone who seeks deliverance from evil. His own life was a demonstration of the need and value of abandonment and self-denial for the sake of attaining such deliverance. Hinduism, and Jainism from a different point of view, both insist that elimination of Karma, which has its roots in ignorance and attachment, is necessary for the attainment of liberation. In both these creeds the life of impulses is equated with the life of bondage. According to the main Hindu view, the empirical self must shed away the impulses which constitute its stuff, before it can participate in the being of the Supreme Self. Further, according to many saints the soul must pass through a "dark night" before it can have the vision of God, and it is also suggested that in the pangs of the new birth, the old self disappears and an entirely new self makes its appearance. It thus seems that the impulses all unmistakenly melt away in the crucible of spiritual life and that the life of impulses is at best a vanity fair in which the individual realizes in the end that he has been made the victim of a cruel joke.

It would therefors appear that there is an antinomy of religious life, which suggests both that the impulses should be annihilated and that they should not be

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* Bhagwadgita IX 32.

annihilated. It is, however, not an antinomy in the strict sense for, the two propositions indicate not any inconsistency in the nature of the case, but only two aspects of the same thing. Religion does not insist that the impulses must be crushed and discarded before one seeks admission into its portals, nor does it lay down that a seeker can receive its boons only if his impulses are in a healthy and strong state. Religion keeps its gates open for those whose impulses are blighted through misuse or misfortune and also for those whose impulses are well protected and nourished. The contented and the happy, the broken hearted and the miserable are alike qualified to seek salvation and God receives with the same grace both these kinds of souls, if they succeed in reaching Him by the right path. To be healthy and happy would be to be disqualified for Divine grace only in a universe in which harmony and continuity are not signs of the presence of a Divine Power. But if these are the work of God, health and happiness must be among His delights.

Like the worm that cannot lose touch with the ground, the common man cannot give up his attachment to the impulses. He has to make his pilgrimage to God along the path which is made of the impulses, though there are many who claim to have the vision of God even though their major impulses are in a sad and ruinous state. The later type includes the saints whose impulses are usually in a disturbed and damaged state, but who are known to reach God by a kind of a short-circuiting process. Their visions and experiences serve as beecon - lights to common people and give a definite direction to the efforts of the latter to reach God. They are, however, comparable to the heroes who have conquered the Everest and planted the flags of their people on it and not to the common people who live on the plains and make possible, through their own modest mode of life, the achievements of the heroes. In the same way the common man remains bound to the impulses, by cultivating and gratifying which alone he can obtain anything, even the union with God. It follows from this that the state of union with God will involve the consummation of this process, the fulfilment of the impulses, though it will also be more than that. In the final state the impulses would not retain the character which they have in the individual's dealing with other objects and persons any more than an idealist's enjoyment of a luxurious dish posseses the same characteristics as a child's or a gourmand's enjoyment of that dish, or a connoisseur's enjoyment of a work of art possesses the characteristics of the exuberance of feeling produced by the same work in a man of uncultivated taste.

How then should the impulses be cultivated so as to reach God? Lord Krishna says that if an individual cannot conquer his impulses and abandon them altogether he should surrender them to Him and do everything for Him. But this is quite above the head of the common individual and impossible to attain from his point of view. An impulse ceases to be an impulse if it is detached from the natural object and attached to something else. It is impossible to direct an impulse to God, for that would mean trying to make an impulse other than itself and to preserve its nature at the same time. Similarly, one cannot disown his impulse and surrender it to anyone else so long as he allows it to determine the course of his action. It may be that in the final state all impulses are merged in Him and the individual becomes detached from self-hood and egoism. But so long as one is still in the course of his journey, he cannot claim the privileges that are attainable only after reaching the destination; nor can he ever reach the destination, if, while still on the journey, he behaves as though he is at the end of it.

Is the common man, then, doomed to be stuck for ever in the slush and mire of despair and despondency, or to suffer and perish after cycles of suffering have run their course? Not so! For, the very thirst and craving which are ever increasing incessantly call forth greater effort and participation of higher nerve centres. These latter give rise to futility and frustration when they are used only for reviving the old form of gratification with greater intensity. But if really greater effort and higher functions are put into use, the process of gratifying the impulses becomes a progressive and creative one. With these powers injected into it the impulse cannot remain within its own limits and tends to transcend itself. It then seeks a higher object and undergoes a metamorphosis, the main impulse becomes a desire, a longing, an ambition, or an aspiration. In so far as it ceases to be itself and acquires another form, the individual detaches himself from it, and to that extent becomes **nirmamo and nirahankaro**. The surrender of the original object of impulsive action in search of a higher one comes very near nishkama karma; for the phase of transition is one of pure action which is without an object and therefore without an expectation of a fruit of action. Further, the fact that every impulse can detach itself from one kind of object and fasten itself upon another of a higher kind suggests the possibility of all impulses being in the end directed to one single supreme object. To this extent, and this only, can the doctrine of **nishkama karma** find expression in the behaviour of the common man.

This natural movement of the impulse to a higher kind of object is only one small step in the pilgramage to God but, though it is not enough, it puts the individual on the right path. As a result of its increasing alliance with the higher and energising functions of the nervous system, the impulse acquires at every stage new dimensions of feeling, perception and effort which make possible the discovery of new kinds of objects for itself. Like the juggler playing the rope trick, the individual seems to forge out of his impulses a ropealong which he can climb to higher levels without any limit. In this process natural behaviour takes the form of art, science, philosophy, morality and

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XVIII 56, Also XII - 10

social reform, but the progressive movement of behaviour does not stop with the attainment of these forms. The forward and upward movement of life consists not merely in discovering the new forms of the Beautiful, the True and the Good, but in transcending even these ideals and seeking something higher. The cry of "Art for Art's sake" or of "Science for its own sake" would be a truism if it only means that each of its pursuits is different from any other, but it becomes the slogan of a petty soul if it means that each of them is an ultimate end. The enjoyment of the Beautiful inspires the search for something which has the essence of Beauty without its limiting adjuncts; in other words, it leads to the pure contemplation of the Beautiful without its adjuncts of the sensuous content and perceptural forms, to the contemplation of what in Platonic terms would be the very Idea of Beauty – a contemplation which would amonnt to a seer's ecstasy. The realization of the Good would prompt an effort to overcome the externality of the Good in relation to the agent, and thus close the gap between the actual and the ideal. The Good then vould be the source of both life and activiry, and the latter would then be rid of its major deficiency of having the Good outside itself. The higher stage in each case cannot be devoid of Beauty or Goodness; the individual who has reached such a stage would be by himself beautiful and good. Neither ugliness nor crime can have a place in the life of the individual at this stage, for he is now all beautiful and good in himself. Further, we in this country have been witness to the great experiment of making political, economic and social reform a means of attaining Truth, which the author of the experiment believed was God Himself. His celebrated co-worker has suggested that even the pursuit of mathematics and science should be carried on as a dedication to God *

It would not be quite wrong to describe the ultimate ideal suggested by all these tendencies as *Sachidanand.* For pure contemplation, which is *anand* and pure activity which is *Sat* are both forms of awareness. Further, there is good-ground to think that the principles of science which reveal the nature of the objective world are in the end our own conceptions, and therefore, it can be said that science points ultimately to a form of pure consciousness or *Cit,* which also is ultimately pure awareness. Hence what is sought as sat or cit or ānand is ultimately the same. It may be such an ideal can be attained only at the end of several lives, or that it can be never attained on the level of worldly existence or that it is only an empty concept which ideolizes the actual processes of life. But it is undeniable that such a notion of the ideal has great directing and uplifting power, and in so far as the individual steers his conduct in the direction of such a goal, he can be said to be truly religious, and to attain at every stage freedom from the bondage of lower forces.

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* Sthitaprajna Darshan – Vinoba Lecture 6, 63

Atheism and Morality

Prof. S. V. Atre,
M.A., M.Ed.

Atheism as we find it is not an invention of modern times. It has its heritage in the remote past, since man has started his social life and developed a lofty idea as that of God. Attitude of inquiry into existing faith, scepticism or the spirit of challenge is seen equally evident throughout the ages gone by. In the first form of literature that human beings have produced, namely Rigveda, we find that people did challenge regarding the whereabouts of the God Indra. The system Mimāmsā stressed the ritualistic aspect and denied the existence of God. According to them Karma alone is potent enough to bear the fruit, and Law of Apurva is competent to effect the process of fruitioning the deeds. The scholar Sanyāsin of yore Shrimat Śankaraçārya while discussing the concept of Impersonal God, couldn't escape the charge of atheism. He was charged as a hidden Buddhist (Prachhanna Bauddha). Thus we find that rational attitude and scepticism towards the popular notion of God or gods is not a new thing.

Constructive aspects of atheism

An atheist is popularly known in India by the term Nastika, i. e. one who doesn't believe in the existence of God. If this meaning is to be accepted the Mimāmsa, the Sāmkhya systems of Indian Philosophy will have to be treated as Nastika because they deny the existence of God. But there is another sense in which the term is used. Nastika is one who criticises the Vedās and refuses to accept their authority.[1] In this sense, only the Çārvāka atheists, the Jainas and the Buddhists can be called atheists. But this sense of the word also seems to be out-dated and unsuitable. The work of a Nastika seems to go beyond the limits of merely denying the existence of God or any authority like the Vedas. A Nāstika is apt to deny or challenge the existence of any moral order in the world or society at all. In this particular respect the Jain and Buddha views of life escape atheism beyond doubt. First of all it will have to be admitted that atheism as a system of Philosophy as such possesses a spirit of inquiry and rational attitude. It seeks to question the existing beliefs and practises and accepts the course of action that stands to reason and reason alone. Whenever the path of reason was abandoned the creed became ridiculous and society as a rule abhored the views of the atheists.

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[1] नास्तिको वेदनिन्दकः।

Jainism, as we find it, is a religion without God. But we will have to admit that the system has had its mission in India in those days. It vigourously came forth to combat and destroy the roots of social inequality and hypocrisy. We cannot call it a process of degeneration simply because the creed was atheistic in its outlook. Mahāvira did try to elevate the moral ideas and standard of the then existing society. Philosophy of Gautam the Buddha is also atheistic in its character. He didn't allow the questions such as soul, God, reality etc. because he thought it worth while to deal with the problem of misery as as a matter of priority. His principle of Pancasheela sought to bring morality in the masses and groups. His was the system perfectly devoted to the wellbeing of the people here and now. It was ethical in character and action. Gautam strained every nerve for no less than 35 years for the allround up-lift of the downtrodden. Atheism didn't come in his way towards the fulfilment of his mission.

Samkhya system of Indian philosophy also doesn't admit God, as the creator, sustainer and the destroyer of the world. That credit solely goes to Prakṛiti, the matrix of all existence. Although the system is atheistic it has for its mission, the complete cessasion of misery[1] by the way of emancipating the individual souls. Here also we find that atheism didn't come in the way of the realization of the moral ideal, namely Moksha. We thus see that atheism and morality can go hand in hand.

Shortcomings of atheism

Atheism in a way sets limits to human intellect, that often tries to transcend ordinary experience. Experience of Godhead or the soul is supersensual. The mate-

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[१] दुःखत्रयाभिघाताज्जिज्ञासा तदपघातके हे तौ ।

S. Kārika-1

rial bonds do not as a rule allow us to go beyond the senses and realise the super-sensual.[1] It is the business of the intellect to go beyond the ordinary experience, and find out the transcendental realities. Atheism sets a limitline to intellectual behaviour in both the fields : Philosophical and scientific. The stringency of these limits has become unbearable even to the thinking followers of the creed.

The idea of God is in itself the source of emotion and sentiment. Mere psychological analysis of the source of emotion will not suffice. The hierarchy of sentiments in Man has for its culmination the sentiment towards God. Atheism, as it stresses strong reason pays no heed to emotion and the subsequent human sentiments. This parity to reason affects the balance of social behaviour, and is apt to create the seeds of social degeneration. Market mentality may be the out come of such loss of balance.

The worldly competition of nations for supremacy and towords the invention of destructive weapons, is likely to gain in, owing to the atheistic elements. The absence of the otherregarding sentiments may bring the nations of the world to any fresh disaster at any moment. If atheism is combined with naked materialism and gets itself fully involved in the open competition of arms, then the fate of mankind is sealed. The extreme self-interest must lead to economic disparity, and to the considerations of high and low, supremacy and sub-ordination. This tends to enslaving other people of nations directly or indirectly.

Possibility of religion without God

We have noted so far few such examples of religions that claim to be atheistic in character e. g. Jainism, Buddhism etc. or the Sāmkhya and the Mimāmsaka Philosophies. For a set period of time the systems did not flourish, independent of the principle like God. But as years rolled, the followers of these religions and systems started to feel the insuffiency of the way of life taught to them. The time has changed and the mission was fairly over. The pulse of popular sentiment towords God started to beat, and the followers brought in prominence the notion of God that was implicit in them. The Jains took Pārshwanatha and Mahāvira as Gods and started to adore them in the form of images in magnificent temples and caves. The

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[1] जडतेला खिळुनी राही हृदयबंध उकलत नाही

– Balkavi Thombare

Mahāyān Buddhists (Majority of the Buddhists) started to worship Gautham Buddha as God instituted in temples. There also came into being a group of thinkers who called themselves as Ŝeshwar Sāmkhyas (theist sāmkhyas).

The modern example of the Soviet atheist experiment shows similar results. What was demolished in Lenin's regime had to be reinstated again in Stalin's regime. The atheist coercion lost its original fervour and theistic practices gained in influence. Russian masses to-day exhibit quite a different kind of attitude from those in the days of October revolution. All these examples lead us to think that religion without God, cannot survive long, although it can well start without God. ..

Meaning and Substratum of Moral Life

Morality always has a reference to the conduct of man in his social environment. It is a sort of attitude to think and behave in a right way. An attitude to understand one's own good in the good of others is an another aspect of morality. Conduct of man presupposes thinking towards it. Therefore right thinking ensures moral behaviour. Morality in this sense is the soul of a civilised human society. Healthy human relations in a society are determined by the attitudes of individuals towards one another. To rob one of one's possessions is immoral. Why ? To deceive others or to speak a lie is immoral. Why ? Kant says that we cannot generlise such kind of behaviour, and if otherwise social life would be extremely chaotic and intolerable. We will not call such a group as human society, and in the long run such a group is bound to perish unless it learns to behave in a moral way. Morality thus, is an attitude to think right and act right. Now, such kind of thinking and behaving is a result of regular discipline and control of lower impulses. How and whence to get this power to control? The only answer to this question is 'ALMIGHTY' – a principle which is the very source of all power, glory and bliss. God in both of His personal and impersonal aspects can fulfil what man cherishes from Him as a social being. Any healthy and open religion ensures God's grace towards the the fulfilment of human aspirations. The highest end of religious life is to ensure the proximity of such God. All religious disciplines prescribe definite and practicable ways towards the realisation of this ideal. God of religions thus becomes the substratum of moral life, whatever name man may assign to Him. God is the powerful notion that dominates the hearts of millions even in this twentieth century of science.

Can atheism and morality go to-gether?

A religion without God, as we have seen, cannot sustain long, with all the efforts of the followers at credit. Similarly atheism as professed by Marx during the last century couldn't continue any longer. Although we may say that atheism doesn't come in the way of moral life; and moral standand of a society can be maintained in the absence of God, it remains to be stated whether such a group or society can continue long. History tells us that this doesn't happen.

Again, the atheism of a philosopher is different from that of a layman following him. For the former claims it to be the result of his rational thinking, and the latter simply claims without thinking or as a result of mass or prestige suggestion. If this is the case, and it generally is, the individual is highly susceptible to a fall in his social behaviour. He has no power to reason and he has no faith in God or any thing nobler in life. If a society abounds in such individuals it is sure to meet its doom owing to constant degeneration. Atheism thus cannot become a source or substratum for moral life. Faith can only have a shift over but it cannot and need not be abolished. It can shift from one form of God to another. New Gods and deities thus come in. Total atheism and sustained moral life of a society thus cannot go to-gether.

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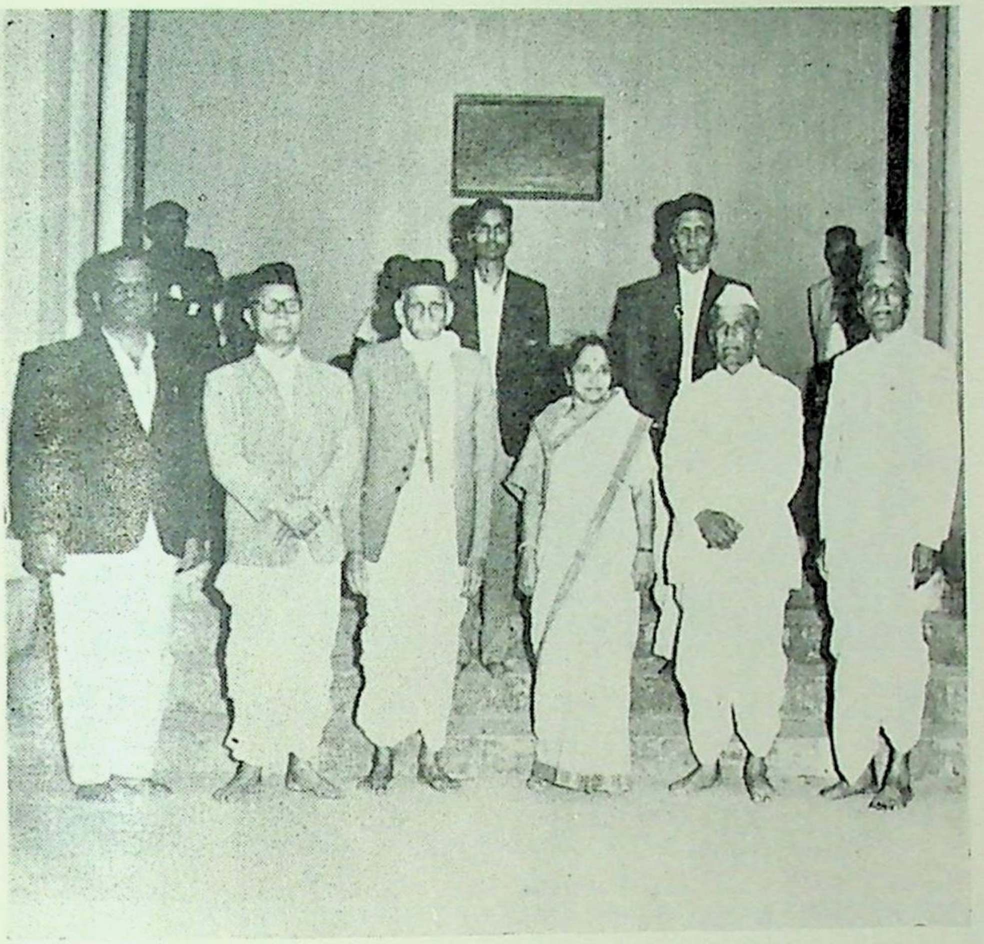
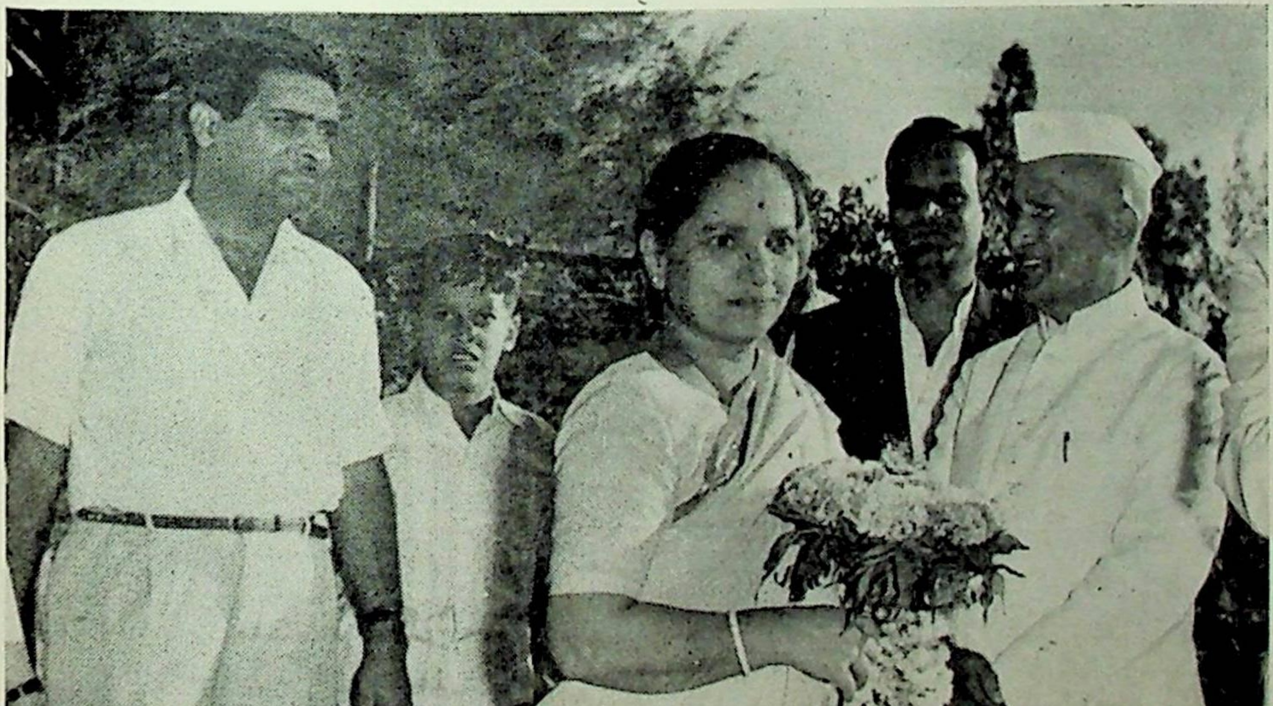
Seminar on God–Realisation : Sadhana and Effects. (12–11–1971)
Dr. (Miss) Sarojini Mahishi with the Trustees.

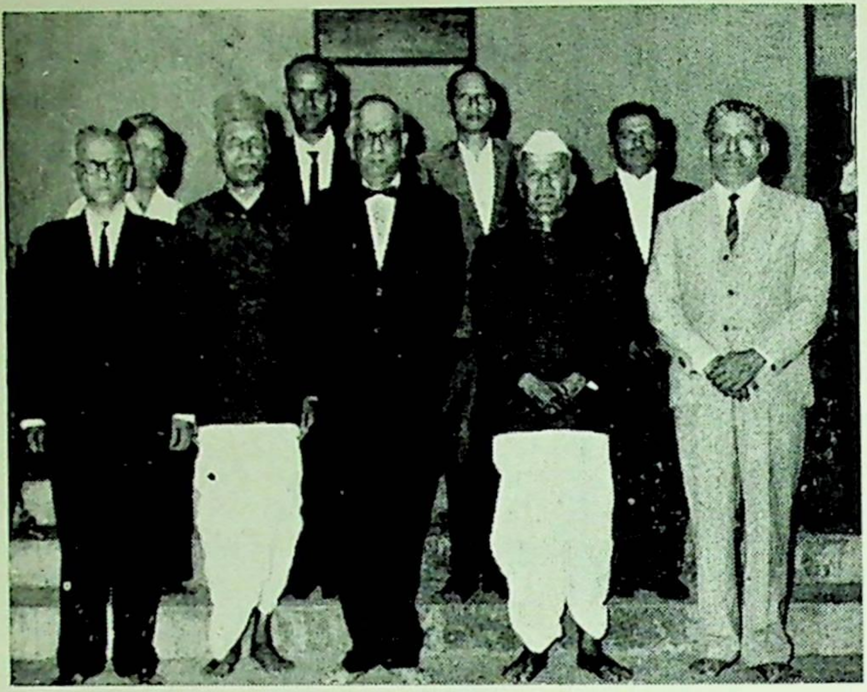


1st row. : Sri G. S. Kulkarni, Sri. V. G. Jamkhandi, Sri. K. D. Sangoram, Dr. (Miss) Sarojini Mahishi, Sri. G. D. Saraff, Sri. J. V. Parulekar.
2nd row : Prof. K. D. Tangod, (Mem. Ed. Committee), Sri. K. R. Ranade.



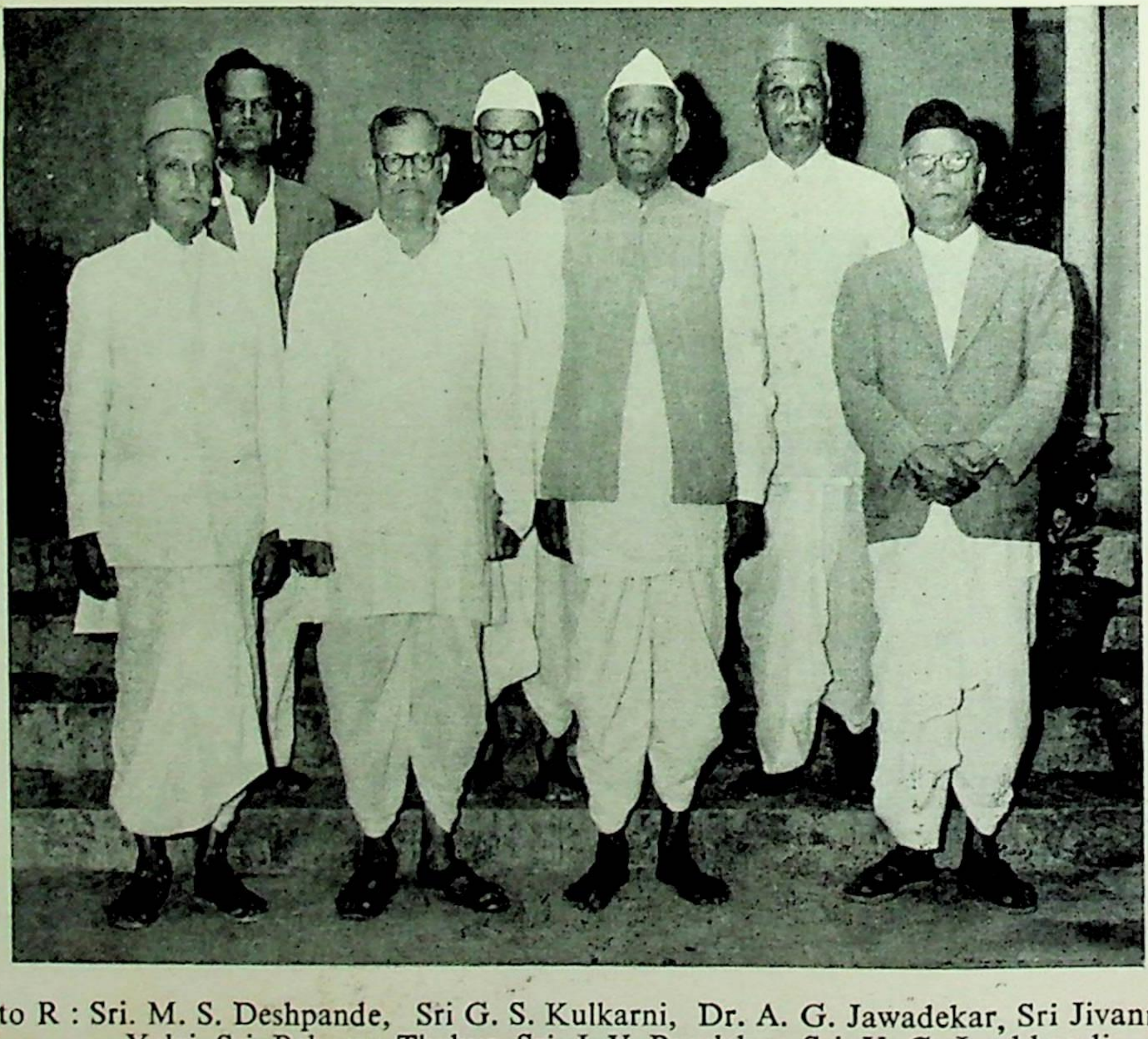
Dr. (Miss) Sarojini Mahishi–Minister of state – talking to Shri. G. D. Saraff and Shri. G. S. Kulkarni – Trustees.

Visit of The Hon'ble Shri Narayana Pai, Chief Justice, Mysore High Court



1st row :– Sri N. S. Metrani, Sri. J. V. Parulekar, Hon'ble Chief Justice Naryana Pai. Sri G. D. Saraff, Sri. N. D. Venkatesh.
2nd row: Sri. V. J. Parulekar, Sri. K. S. Dalvi, Sri. S. G. Chikali.

Inauguration of Gurudev Ranade Memorial Lectures, 1971.



L to R : Sri. M. S. Deshpande, Sri G. S. Kulkarni, Dr. A. G. Jawadekar, Sri Jivanrao Yalgi, Sri. Baburao Thakur, Sri. J. V. Parulekar, Sri. V. G. Jamkhandi.

The notion of "Non-difference" in Advaita Vedānta.

Prof. D. S. Jakatey, M. A.
Amaravati

The notion of " non-difference " is adopted in Advaita Vedānt in the attempt to describe a certain situation involving a relation (between two terms) which can not be made intelligible in a usual way. But precisely because of this its unusual character it (i.e. the notion of non-difference) itself seems to become unintelligible, and hence some times condemned as a logical subterfuge. The attempt in this article is to see if it is really a subterfuge i.e. a deliberate logical evasion on the part of the Advaitin, or can it be shown as necessitated by the peculiarity of the situation which it is adopted to meet. Consequently it might also become clear whether " non-difference " because of its logical clumsiness must of necessity be reckoned as " **mystical** ".

First then, what is the situation which it is adopted to meet ? This will be evident by seeing **what** is said to be **non-different** from **what**, in Advaitist thought. The '**mode**' of consciousness is said to be **non-different** from 'consciousness' (वृत्तेर्ज्ञानादभिन्नम्). So also is the world describable as non-different from the all pervading Brahman (जगन्नाम्नाचिदाभाति) and so too is the 'illusory' smoke non-different from the **rope** where it is percived.

Let me hasten to add examples, where this notion of non-difference, if (and even though actually) used, would be inappropriate. (i) The individual self (जीव) can not be called non–different from the absolute self (i.e. – आत्मन्), even if it may in a specifiable sense be shown to be **identical** with it (i.e. the Atman). (ii) Nor can, on the same analogy God be described as non–different from the Absolute (i. e. Brahman), even though the **identity** of the two is demonstrable by certain arguments. (iii) Nor again should " Cause and effect " be set down as non–different, one from the other.

A perusal of these contrasting cases should enable one to see that **non-difference** is **not identity,** for evidently " identity " is a fairly intelligible description even in our usual experience, as for instance, the continued **identity** of my body inspite of undeniable change; or the " recognized " identity of a person or thing in two or more situations differing in time or space or both. Evidently it is to deny this (kind of) identity that the notion of non–difference seems to have been used. Is there any other kind of identity which non–difference could mean ?

If we choose to name the aforesaid examples as instances of " existential " identity we might distinguish them from (a) ' cause–effect ' and (b) ' God–absolute ' cases which illustrate " essential " – identity. The difference of **existence** from **essence** is famous in the West, and could profitably be used here to bring out the contemplated distinction. The **recognized** identity of a person or thing inspite of its changes is evidently a case of " existential " identity asmuchas the individual (whether a body or person) is taken as continuing to **exist** during these changes; whereas a cause can not be taken, at least in the same sense, as continuing to **exist** in its effect, though it does survive the change in maintaining its identity of **Essence**; for failing that the effect would have nothing to do with its (alleged) cause. The God–absolute case is also an instance of **essential** identity, for in Advait Vedānta God – as creator etc. of the world is **real** in as much as it does not lose its essential identity with the (Nirguna) – Brahman (even as God). Nor can God and Brahman be looked upon (of course in consistency with the Advaitic thought–scheme) as two differing phases of an identically **existing third thing.**

But whether it is a case of ' Existential ' identity or that of the ' essential ' one, what is **notable** is that the **two** terms between which the identity is said to hold are equally ' real ', – there is no difference of **level** in their **reality**. We usually express this difference by using the distinction of ' real ' and the ' imaginary '. The imaginary is not an absolute naught, since it is not an impossibility embodying a self–contradiction. **An imagined 100 Rupee note** is not like a **square circle** which we can not even attempt to ' think ', but it is never–the–less, unreal compared with the (empirically) real i. e. actual 100 Rupee note which could help us in marketing. In the light of this distinction we could clarify the notion of identity by saying that a cause is identical with its effect (or vice versa) **because** neither of them is ' real ' and the other ' imaginary '. In the same view the **essential** identity of God with Brahman can not be recognized or properly comprehended if God is given an " imaginary " status. It may be remarked that God- ' hood ' is imaginary though ' God ' is real, and **in that**, identical in essence with Brahman. But this won't do, for what would God be without (His) God-hood ? The essential identity between **two things** can be truly understood not by denying their difference, but by recognizing it. They are one inspite of their two-ness. The two-ness is not compromised, (much less vitiated), because of their **one-ness** ; nor is their one-ness **affected**, (much less lost) by their two-ness. In this sense the case of **essential identity** is stronger than the case of **existential identity**. For, in the latter case the **changing phases** of the identical thing (or person) can not be taken as, **as much real** or say independently real. They are of course real and not imaginary; but they are real always - as - " of " the individual, and not by themselves. The analogy of the relation of whole and part is much more helpful in understanding this kind of identity (viz : existential identity). Whereas in the case of **essential** - identity this **whole -and -part** analogy fails to apply - i. e. does not help to make for intelligibility -God can not be understood as **essentially identical** with Brahman in the sense that He forms part of the whole which is Brahman, i. e. in the sense in which **what is now seen** of the person is a part of that person, as an individual existence.

If the notion of " non-difference " is not meant to convey either of the two kinds of identity, discussed above, is there any other kind of identity which it is designed to represent; or what else precisely is the sense which this notion could be said to have ? To answer this question we must consider the peculiar nature of the cases which have been mentioned earlier as appropriately describable by the use of the notion of non-difference. An empirically available case of this kind is the one of the " illusory " snake. Is the illusory snake in any sense ' identical ' with any other thing ? Certainly it is not identical with any other snake which is accepted as real, for the simple reason that the " illusory " goes under the category of an " imagined " existence and there can not be an identity of an **imagined** some thing with a **real** one. And for the same reason viz: of the **different-level of existence**, it i.e. illusory snake, can not also be identical with the rope which is its substrate - the locus where it is seen. The rope is real for it remains a rope irrespective of whether it is, or is not, seen as a snake. The illusory snake, however seems to pass through **two phases** o existence : (i) illusory but believed to be " real " and (ii) illusory and **believed to be** "illusory"; the former o: these is its (i.e. the snake's) immanent status while the latter may be spoken of as its transcendent status. The snake's " (i)"- **kind** of existence is thus seen to embody an immanent reality which has to be squared with its transcendent unreality (-illusoriness); whereas, its " (ii)"- kind of existence is not streun with any such perplexing demand; but it is doubtful if it amounts to any 'existence' at all ? Indeed " an illusory existence " is an unmeaning phrase.

In respect of its transcendent status viz: " as illusory and believed to be illusory ", the illusory – snake can claim no identity, either of its own or with some thing else, for the simple reason that it has no ' existence ' either real or imaginary. But what is its status then ? For some status it has to be given, in virtue of the fact that it continues to be seen even though believed to be illusory (= false). It is equally plain, however, that if the status is to be given in terms of identity, it can not be declared as identical with itself or with any other thing. To make this situation intelligible (i.e. some what understandable), the transcendentally illusory – snake is described as non–different from the rope where (locus) it is seen. Intelligibility in terms of a " description ", requires a relation of the thing – to be – described, either with itself – (say in terms of whole and its parts etc) or with some other thing. The " illusory " snake (which is also recognized as illusory) can claim no identity of its own, but has still to be described, in order to be made intelligible. And here the phrase " non-different " appears to claim its right use, if we choose to describe the illusory snake as " non–different from the rope ". For, if for the sake of description, the illusory snake has to be tied up to any objective thing, in order to be made intelligible as an objective 'fact' or phenomenon, the rope, (which is usually but inappropriately called its substratum), is the only other and objective thing to which the illusory-snake can be tied. Tying is indeed an external and a purely contingent relation, which, therefore, can be loosened or broken up when necessary. And hence even though the rope is spoken of as the substratum of illusory snake, the rope is not meant to be understood as the snake's " substance " to which either its snake-hood or its illusory character is to be (literally) attributed —. The rope is, was and will remain only a ' rope ' pure and simple, i. e. does become neither ' illusory ', nor a ' snake '. We tie the snake to the rope without the rope getting really tied up. Thus in order to deny any kind of identity of the illusory snake with the rope, the snake is perhaps appropriately described as non–different from the rope.

Thus the phrase " non-different ", in light of the above clarification, logically implies two things : (i) it denies ' identity ' of any kind to that which is described as " non-different "; and (ii) because of such a lack of identity, the thing said to be " non–different " requires to be tied up to something else with which it bears a purely contingent relation.

The latter of these implications, however, raises some further questions. The term ' contingent ' is good enough to deny any real or immanent relation; but can it be ' understood ' i.e. found intelligible in the last analysis ? For contingency not only denies causality, but almost all relationality. For whatever relation, " non–different " may be imagined to suggest, it must of necessity be treated as forced i.e. unjustifiable. Because as soon as it is some how seen as justifiable, the situation demands a real dualism, and the term " non-different " loses its sting.

Take for instance the case of the '**modes**' of consciousness appropriately describable as **non-different** from consciousness. The first implication is clear enough, viz: that the '**modes**' can neither be said to be identical with themselves as constituting independent individuals – (Let it not be forgotten that this discussion is within the frame work of Advaitism) nor identical with the consciousness from which they are described as non-different; for in that case they would become **parts** of consciousness, and Advaitism does not accept consciousness (चित्तत्व, चित् - तत्व) as made up of parts.

Now, as to the second implication, the necessity of tying them up to consciousness arises – (like the illusory snake to the rope) because of the (pseudo –) independence which they claim. Their independence may, on reflection, be noticed as pseudo i.e. in a sense illusory, but that is not sufficient to make the modes **unreal** or purely 'imaginary'. And it is plain enough that the **modes** of consciousness are not "contingent" to consciousness precisely in the sense in which the illusory snake is contingent to the **rope**, (where it is seen). The **artificiality** in our tying up the snake with the rope is evident enough, and is the consequence of our own perplexity to render the situation otherwise intelligible. For we accept that neither the rope is the snake, nor the snake the rope, – **neither is immanent in the other.** But in the present case though the alleged or claimed **independence** of the modes may be 'illusory', the **modes** can not be dissociated from consciousness in the same **sense** as the illusory snake can be from the rope. And this is because the immanence of **Consciousness** in the '**modes**' is in no manner deniable; And it is precisely for this reason that the **modes** are called in Advaita Vedanta, विवर्त as different from भ्रम.

This indicates that the description "non-different" requires to be further analysed into **two** types – viz – (i) applicable to 'illusory' objects and (ii) applicable to what are specially termed as 'विवर्त' :– immanations. The 'modes' are **non-different** from consciousness (i) not in the sense that they are **identical** with consciousness, but **not also** in the sense that they are purely **contingent** to consciousness (like the illusory snake to the rope). Indeed they are not for this reason logically or even ontically necessary – to consciousness – but neither are they purely contingent. It is in this sense that they are imanations (विवर्त) of consciousness. To call them immanations is to relegate all their **reality** to consciousness itself, and to **deny** the relevance of 'contingency' in the situation. This is to **see** consciousness and **nothing** else in the '**modes**'. But if and when they (the modes) **are seen**, then, they can not be appropriately described except as **non-different** from consciousness.

Māṇḍūkya Metaphysics in Terms of Modern Psychology

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The Māṇḍūkya is a very concise Upanishad, in the pattern of Sūtra literature, with only twelve short Sūtra passages, and has the beauty of compressing all the material of thought in short pregnant sentences. It has boldly adumbrated the philosophical contents of the Praṇava concept signified by the eternal word " AUM " by alluding to the four planes of human conciousness - physical, mental, supramental and the transcendental - and relating each of them in graded order to the Ultimate Reality in its gross, subtle and causal aspects as well as the fourth super-phenomenal non-causal aspect. At the same time, it has also connected these four planes with four other normal states of human consciousness, namely, state of wakefulness with its distinctive feature of external consciousness at gross level, state of dream with its internal consciousness at subtle level, state of deep sleep with its consciousness at causal level, and a fourth unnameable state of higher supra-menal consciousness called Turyīa in Yoga science. It has linked each of these planes of consciousness respectively with the three letter of A-U-M, and alluding to the fourth as being beyond the specified three letters. An attempt to interpret this four-fold classification of human consciousness speculated in the Māṇḍūkya in terms of modern psychology discloses the deep insight of our ancient seers, which stands basically confirmed as a very helpful basis of monistic meditation.

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The Upanishad declares that the syllable AUM signifies Brahman in its past, present and future aspects as well as that which is beyond the three periods of time. The Brahman as Self is symbolised by the word AUM, which consists not merely of three Matras (parts) A–U–M, but also contains a partless part (Amatra), called the Fourth, and all these are respectively related in ascending order to different grades of human consciousness, termed gross (स्थूल) , subtle (सूक्ष्म) and causal (प्राज्ञ) and the fourth non–causal state, which, in esoteric meditation, have got to be merged one after the other till the Atma, of the nature of Pure Consciousness, reveals Itself in all Its resplendent effulgence.

This kind of progressive merging within one's psychic self of the gross into the subtle and then subtle into the causal, though symbolically related to the three letters of the Praṇava – A, U, M – in the Māṇḍūkya, has deeper relevancy when viewed from the angle of human consciousness in terms of modern psychology. The unfoldment of consciousness from its subtle seed, the Atma, has been the subject of interesting research in fundamental psychology in modern times. The popular conception identifies consciousness with mind, but actually consciousness is but a small portion of the mind of the individual and even that small part is constantly changing its states. This consciousness plays but a very small part in the totality of mental processes. The mind is not conscious of the greater portion of its own activities. Consciousness is really incapable of definition, but undoubtedly it is the real source of the mystery of the universe. This consciousness, in its process of unfoldment, has been divided by modern psychologists into three grades of ascending order –– Sub–consciousness or Physical consciousness, Self–consciousness or Mental consciousness and super consciousness or supra–mental consciousness. Yogi Ramacharaka, in his "Raja Yoga", has very ably discussed and analysed these different planes of consciousness in terms of western psychology. A study of western psychology amply testifies the deep–seated truth that is to be found in the revelatory findings of our ancient seers which was solely the outcome of their intuition. Surprisingly, they harmonize with psycho–metaphysical ideas as are adumbrated in the Māṇḍūkya. It has been rightly said that enlargement or development of consciousness is not much a matter of "growth" as it is "unfoldment" – not a new creation or enlargement from outside, but rather an unfoldment outward from within. This phenomena of unfoldment of consciousness can very well be studied in the psychological growth of the child – The four–fold classification of consciousness in the Māṇḍūkya represents intrinsically its unfoldment from the gross roots to the transcendental supra–mental realms in human consciousness.

The first stage of consciousness represented by the first letter "A" points to the field of sub–conscious mentation which in Indian terminology may mean Samskaras (संस्कार) but is called by western psychologists as sub–consciousness or physical consciousness. It is used in double sense of " External " and " Relating to material structure of a living being ". Physical consciousness or subconsciousness is really an awareness in the mind or consciousness of the external world as evidenced by the senses and of the body of the animal or person, in which the higher animals and ordinary men are generally prone to live. It " knows " but not being conscious of mental operations or the existence of its mind, it does not " know that it knows ". This subconscious region of mind, formed unconsciously by environmental influences and even hereditary tendencies, is incomparably larger than the small area that people generally think of when they talk of mind. This subconscious area has been compared to an iceberg, the three fourth portion of which is submerged in the ocean beyond visible comprehension with only one-third of it susceptible to conscious mentation. It is now generally conceded by western thinkers that at least 90 percent of our mental operations take place in the subconscious realm, unaffected by our conscious intellect. It is recognised that in every conscious volition, the large of it is quite unconscious. In every perception there are unconscious processes of reproduction and reference. It has been observed that mental events imperceptible to consciousness are far more numerous than others and of the world that makes up our being we only perceive the highest points, whose lower levels remain in the shade. Researches of modern psychologists prove that the subconscious is the theatre of the most important mental phenomena and actually the conscious is always conditional upon the subconscious. It was precisely for these reasons that in the ancient Varṇāshrama structure of Hindu society, dominant importance was paid to the formative age of the child, when he had to pass his young days under the personal discipleship of the Guru, so as to infuse within him only sublime samskaras, which in later years enlivened his entire personality. This region of the subconscious, which unknowingly moulds mental tendencies of people, unconsciously impels vast masses of human beings, pertains to gross plane of consciousness (बहिष्प्रज्ञा), is related to the waking state and is named Vaishvānara in the Māṇḍūkya.

The second stage of consciousness represented by the second letter " U " points to its higher unfoldment from the plane of mere physical consciousness, which is guided by instinct, to the realm of Mental consciousness or self-consciousness, where intellect and reason play their due parts. The human being, in this higher stage, not only "knows" but "he knows that he knows". He is able to investigate that "knowing" and speculate about it. In this stage he consciously becomes conscious of " I ", in its subtle sense and its counter-part "Not I", though only at mental level. His gaze begins to turn inward, whereby he mentally begins to speculate on the relation which binds his " I " with the cosmic " That ". Whereas in the first stage the " I " and the body are indistinguishable in individual consciousnese, in this higher stage capacity of distinguishing between the two begins to emerge. He begins to realize that he has " a mind" and he is able to "know himself" to a certain extent. He is able to speculate about the mental aspects of his own as of others. This region of mental consciousness, which guides evolved rational beings, pertains to subtle plane of consciousness (अन्त: प्रज्ञ :) is related to dream state and likened with the Taijasah of the Māṇḍūkya.

The third stage of consciousness in its unfoldment represented by the third letter "M" is the super-consciousness, where the ordinary awareness of "I" begins to merge with the cosmic "That". In the dawning of this super-consciousness, the "I" recognises itself more clearly and more than this, is fully imbued with a sense and awareness of its own Reality, unknown to it before. This awareness is not a matter of mere mental reasoning and intellectual conviction. Here in it there is real psychic unfoldment, where there is conscious knowing of the Real and not mere thinking or believing. That "I" knows that It is real, that it has its roots in the Supreme Reality underlying all the universe and partakes of its essence. It points to something transcendental and surpassing all human experience. With the dawning of this higher consciousness, mental appendages of the body like mind, intellect, mind-stuff and egoism, drop out like worn-out garments and he finds himself to be none else than "That". This region of superconsciousness, attained after merging the gross and the subtle into the transcendental, is related to deep sleep and points to that plane of causal consciousness which is termed Prajna (प्राज्ञ:) in the Māṇḍūkya. to

There is still a higher stage, reports about which are relayed by mystics and saints of all times, races and countries. This fourth stage of supra-mental super-consciousness may be likened with Turyia or Amatra plane of the Mandukya. It may be called as synonomous with "cosmic consciousness" or an awareness of the Oneness of life. This highest plane of consciousness is experienced by very few men in moments of illumination, accompanied by joy beyond understanding. In that transcendental stage, the dividing line between "I" and "That", between matter and spirit entirely melts and the entire universe is felt as a manifestation of one non-causal Reality. The personal experience of illumined mystics conclusively prove that there are certain centres in the mental being of man, from which may come light reflecting the existence of the Absolute, which give rise to revelation in intuition. This higher consciousness is apprehended only when conscious mind is made entirely still and merges in the blissfulness of its own cause.

These out-of-conscious planes of mind are now recognised by the western psychologists, although sometime back these ideas were laughed at as ridiculous. Formerly western psychologists did not give any importance to the supra-mental aspects of consciousess and restricted themselves to the classification of consciousness into only subconscious and coscious planes, ignoring the fact that this kind of mental phenomena embraced not only the higher but the lowest form of mentation. In their initial view, the lowest traits and animal passion as well as higher inspirations and spiritual feelings–all have their source in the subconscious plane. But after reflection at the incongruity of their deduction, they have begun to intuitively recognise that higher inspirations and intuitions come from different part of the mind than the lower emotions, passions and other subconscious feelings and instincts. The mind, as such, has begun to be recognised as the source not only of lower planes of subconscious and conscious mentations but also of higher realms of super–conscious inspiration. They have now begum to consider the super–conscious mind as the sphere of the spirit life, the subconscious as the sphere of the body life and the coscious mind being the middle region, where the other two meet. The Mandukya seer, in moments of revelatory intuition, clearly apprehended that just as there was a field of mentation below consciousness, which he termed gross external consciousness (स्थूलमुख-वहिष्प्रज्ञः ', so was there a field of mentation above consciousness, which he defined as blissful causal state (आन्तर्मुख–प्रज्ञः), and the middle meeting point of both being the subtle internal consciousness at the mental plane (अन्तः प्रज्ञः). The last one is as much higher than intellect as the first one is lower than it and in the middle sector of self-consciousness, intellect plays a leading role. The supra–mental super–consciousness is of course beyond all the three above mentioned categories, which also remains beyond the reach of modern empirical psychology.

Religion and Science Harmonised

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At present, there is a growing tendency not only to treat religion as a useless thing but even to condemn it as dangerous. This unfortunate trend has been fostered by the growing scientific knowledge which has shown that many matters mentioned in the Scriptures of the various religions of the world are opposed to true scientific knowledge as can be demonstrated and, therefore, it is not safe to rely upon such scriptures and mould our minds on the lines indicated in them.

Another important factor in this connection is that many of our religious leaders are not qualified by their knowledge and character to give a correct interpretation of religion to the people who go to them for this purpose. Most of the confusion on the subject of religion is due to the fact that people generally do not understand what is meant by Religion. As a matter of fact, religion is a way of life which is intended to give us happiness in this world and a better life in the next. Divorced from dogmas, rituals, mythology, superstitions etc., religion is a combination of ethics and spirituality which are intended to guide us in our relations with the outside world, and to give us inner peace and also insight. This interpretation of religion, if properly and impartially understood, cannot be disputed or disregarded by any thoughtful person because it is based upon a true understanding of human personality and fundamental rules of morality are common not only to religious literature, but also to all political and economic literature, because they are based upon a true understanding of the laws governing our Universe. For instance,truthfulness is regarded as the highest virtue in the teachings; government also lays stress on the fundamental importance of ' truthfulness ' in our human relations. Our country, which is an avowedly established secular system of Government and disregards religion in its official outlook, has adopted as its motto ' Truth Always Triumphs and Exalts. " Similarly, it is said that " only a truthful person receives happiness ". Again charity is given a very prominent place in rue religion. It means that we must share our things with others according to to our means and circumstances, and give relief to those who need and deserve it.

Socialism is a devoted votary of the above principle. Hence religion and science can both be reconciled to each other if a retionalistic and practical view of religion is taken by all leaders of religious institutions in the various countries. If religious minded people desire that the people in general should not discard the spiritual and ethical values of life, they will have to rationalise their approach to religion and refuse to lay stress on dogmas, rituals, mythology and supertitions which are repugnant to reason and cannot therefore command respect and obedience.

Religion and science are both branches of the same tree of " knowledge " which is the only source of human happiness and glory. Although seemingly separste, these two branches of knowledge are inter-related, complementery and indispensable for the fulfilment of human destiny. The apperent conflicts between the two are more superficial than real and can and should be resolved by a proper appreciation of their functions and spheres. Undoubtedly the task is Herculean but it can be accomplished by mutual understanding and vigorous efforts on the part of the topranking leaders of thought in the various countries of the world. With the resources at their command, they can and should establish a well-equipped Central Organisation for this purpose. This would indeed be a great achievement and a boon to humanity.

True Religion and Self-Knowledge

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The current idea of religion is closely intermixed with the idea of God. The idea of God has brought in the idea of sin in man and of the purificatory process in the form of ritualism, idol-worship and the blessings from priests and preceptors. The idea of God also brought in the idea of the Divine Right of kings. Thus, these two classes, kings and priests joined hands together and played havoc in society, for power, pelf and self by taking advantage of the credulous feelings of the gullible public. As it now exists, the religions are represented only by particular rituals, modes of diet and dress, and different social customs, holidays and other manners which do not form part of a true religion which have been the cause of differences of opinion and therefore, of conflict, clash, fight and war and blood-shed in the name of religion.

The reactionary result of all this was the advent of communism in Russia and China, and Socialism in the welfare states of Norway, Sweden, Denmark, Switzerland etc., where God and the managing agents of God viz., kings and priests and preceptors have no place, and all the material and physical necessities and comforts of life have been equally divided amongst all; want and poverty have fled from society, external unrest has disappeared and comparative peace has been established. In many other countries of the world, though kings with their divine rights have disappeared, they have reappeared in the form of Presidents, ministers and merchant-princes; and priestcraft and preceptorship are still ruling rampant in all their turbulent forms. The result is unrest, conflict, clash and war and no peace. Again even in the socialistic welfare states, though there is outside peace with total removal of want and poverty and the establishment of economic and social equality, liberty and fraternity, there is no inward peace to man and there are said to be more cases of suicides there than in poverty-ridden countries like India. These are the lessons we have learnt from past history.

What is the motive-power that is urging man to carry on all these outside activities? On close analysis, it is found that man is seeking permanent un-mixed happiness and eternal peace and hopes to get them from the outside material world with the helf of material science and technology. Though material science and technology have largely helped the growth of the production of the necessities of life, they have also promoted the growth of the production of luxuries and superfluities which have degraded man morally and spiritually, thus stimulating a lust for power, wealth and sensuous enjoyment which is the source of rivalry, competition, clash, conflict and war, ultimately ending in the production of nuclear weapons and the destruction of humanity itself. We have to learn the great lesson that accumulation of material wealth and possessions and any amount of sensual enjoyment will only add fuel to the fire of passion in man and will never bring us permanent un-mixed happiness and peace which we are vainly seeking in the outside material world.

Then, where shall we find permanent happiness and peace? Here, true religion comes to our rescue and proclaims with a trumpet voice on the authority of hosts of saints and sages of all countries of the world from times immemorial that man can never get permanent happiness and peace from outside and that his own true self which he truly is, is the source of permanent happiness and peace, and for that he has to investigate and discover himself. He has to perform this experiment in an introvert way and arrive, as it were, at his own true self which he finds to be permanent happiness and peace itself incarnate. It is his own true nature which he always is and which he was wrongly and vainly seeking in the non-self outside world. Self-knowledge is thus the goal of mankind.

Thus, religion is the manifestation of the Divinity already in man, as Swami Vivekananda puts it. Man has to discover himself. Here is a supreme discovery which is awaiting the attention of a rational and scientific-minded person and it amply repays the effort put upon it. This is the science of spirit. It is an art also. In fact, no effort is necessary. Nothing new has to be done and achieved. Effort and doing, on the other hand, spoils and, hinders the desired result. One has simply to be and to remain as oneself truly is, thus eliminating indirectly all the non-self i e., mind and body first and the world next. To sever all connections with non-self and to join oneself to one self, as it were, is real Yoga, in the language of the Gita " तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितं । " In the language of the Bible, " Be still and know I am God. " Religion is realisation of oneself, the process of discovering oneself.

Man has unluckily forgotten himself and has wrongly identified himself with an individual mind and body and as a result of delusion he is trying to seek peace and happiness in the outside world, in vain. Now, true religion tells him that he is in truth, eternal peace and joy, the one all-powerful and all-pervading truth. He is told that he is not a sinner needing the purificatory process through priests and preceptors and that he need not pray to an external God for this thing and that thing He is told that he is ever a lion and never a bleating lamb. He has somehow come to think that he is a lamb and has learnt bleating through wrong associations. He has to unlearn all that was wrongly learnt, has to remove the idea that he was a lamb, and has to restart roaring like a powerful lion. To gain the knowledge of self is to receive the message of strength, power and knowledge.

True religion is a regular science of experimentation and verification, of discovering the existing Law and Truth of oneself and of never creating a new thing. One has to search minutely and concentratedly in the inner recess of one's own hearts, completely closing the outward-looking eyes of the mind and the senses and thus dissociating oneself from the non-self external world of ever-changing matter. One has simply to extricate oneself from the demon-idea of non-self and to alight on oneself pure and simple as he ever truly is, the one. eternal, immortal, ever-existing bliss. As a result he finds that his own self is the one self of all living beings and that all beings lie in his One-self so that now his life is not an individual life but he lives in all as all. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शन : - Gita. He can thus harm none not even the beast, bird and reptile. He is always engaged in doing good to humanity सर्वभूतहिते रत: । This truth of experience supplies the basis for moral philosophy and moral conduct in the world.

The science af self-knowledge is a regular science of experimentation and verification and there is no question of blind faith and belief. Here is surely a place even for an atheist and an agnostic. One may not believe in the existence of God. One may doubt His existence. But none dares deny his own existence and can never disbelieve nor doubt his own existence. Here one moves on surer ground, not relying on belief or faith in outside persons or things. Here, three pertinent sayings of the

Bible come to our support. (1) The kingdom of God is within you. (2) I and my father are one. (3) Be still and know I am God. This is also the message of the Upanishads and the Gita, "Thou art that". This is the religion of Vedanta, as Swami Vivekananda puts it, which is universal in application and which is quite unlike the popular and current religions of today, which are dogmatic and credal in character, calling for faith and belief in the words of an individual prophet, or Book and which are therefore unscientific and do not appeal to the modern man of science and reason. Shri Gurudev R. D. Ranade also has corroborated this view in un-equivocal terms, saying 'If the Lord is looked upon as self, there is a trace of duality still left lingering. If the self is looked upon as self, then no trace of duality is left". Non-dual experience alone is 'the perfect experience which reveals the truth of the One self and which alone solves the riddle of life.

Spiritual science of the One Self and the material science need not clash with one another and can go together in life hand in hand in harmony. But the material science and technology should be kept within proper limits, should subserve the spiritual science and should serve the material needs of man's life. No more value need be attached to them as they found to have entirely failed to give man perfect happiness and peace which he so badly needs today. These truths of life should be continuously hammered and dinned into the ears of the modern man so that peace and justice can be established in this material world and man's energies will be properly directed towards the development of their own countries and protection of human rights can be thus achieved, allowing man to live a life of co-existence with others and other nations with perfect good-will, love and a spirit of mutual help, sympathy, co-operation and equality.

* * *

Truth Between Gaps

Sadhu Ramananda Bharati

(Prof. K. R. R. Sastry)
Madras.

Swami Ramakrishnananda, a direct disciple of Sri Ramakrishna Paramahansa, indicated to the Sadhaka that Samadhi is **" extension of the interval** between two thoughts ".

The mightiest thing in man is his mind. During the waking and dreaming stages, mind is at work (conscious and sub-conscious). So intellect operates only in the waking and dreaming stages. In **deep sleep.** man experiences **non-duality.**

It is assumed in this epistle that while in a state of **non-duality** man is **verily divine.**

DEEP SLEEP STAGE

Six hours of sound sleep will suffice for healthy living. Can Ramananda frame a a question :- Are we always to be in deep sleep to experience non-duality ? In short, are we to sleep for **six months** like Kumbhakarna ? Is it feasible ? Ramananda has not forgotten a work termed **" Yoga Tarangini "**, a precious MS. in Nepal where Kumbhakarna is stated to have initiated Lakshmana into a Yoga.

Since all of us could not behave like mythical Kumbhakarna, let us delimit our problem to **extend the interval** between two thoughts.[1]

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1 The author acknowledges his deep indebtedness to Prof. R. D. Ranade, his learned colleague for 19 years.

SUSPEND CONSCIOUS THOUGHT,

How to make the mind a complete blank? Let us proceed step by step. Just as an ever active elephant is given an object in his proboscis, let us cling to one idea – it may be concentration on an image – it may be silent chanting of a Mantra – it may be looking into a fine flower and getting lost there – it may be hearing deeply chirping of the first bird in an early morn – it may be hearing soul-stirring music and getting bliss therein – anon.

WHAT HAPPENS?

Now all stillness is on you. You are able to hear sounds a few miles away. You are in such poise of peace. You are well set on the track to a state of " choiceless awareness ".

Your mind is at deep rest.

VASISHTA'S " YOGA VASISHTA "

Truth may flash past you, in between the gaps created by the absence of thought–Yoga Vasishta (Vol. 3–7). It is for one to experienee such flashes.........

The more you experience such flashes, the more you are inclined towards a state of continued silence.

It is only when one's nature is transformed into such detachment that he functions as a silent witness to all that happens in and round him.

Such an one was Maharishi Ramana.

This awakened Self, perfect and free, not owning any means of action or undergoing any activity, remains in the glory of singleness, dissociated even from the life of the mind, just as a person who has renounced the world, remains alone, away from the life of the family.[2]

* * *

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[2] Naishkarmya Siddhi: Sureshvaracharya: Verse 119, Ch. II.

Book Review

Pathway to God

by M. K. Gandhi

Compiled by : Sri M. S. Deshpande
Foreword by : Dr. V. K. R. V. Rao
Published by : Navajivan Publishing House

Ahmedabad - 14 Price : Rs. 2.

The book under review is a collection of extracts from Gandhiji's writings and speeches carefully selected and systematically presented. The book is divided into 4 parts each dealing with one aspect of sadhana which Gandhiji took to in the course of his spiritual pilgrimage. The careful reading of the matter presented in the book gives us a vivid idea of what Gandhiji did to attain the supreme ideal of God-realization which he pursued throughout his life. The contents of the book, as Sri Deshpande rightly opines, are very valuable to those who would aspire to make their lives subtime.

Ghandhiji was essentially a man of religion. The whole world remembers him for the courage he showed in facing the foreign rulers. He was an embodiment of Truth, Non-violence, Universal brotherhood, and plian living and high thinking. His entire life was a great experiment with Truth which he identified with God. What he preached and did while experimenting with Truth did inspire his contemporaries and is sure to inspire youngsters even today provided the latter care to acquaint themselves with the philosophy of Gandhiji's life. It is difficult to say how far the youth will be guided by these thoughts and deeds in these days when material values are steadily gaining ground by relegating the moral and spiritual values which governed Gandhiji's life to the background. Still an attempt to draw the attention of the youth in India and the rest of the world to Gandhiji's philosophy of life is worth making. Shri M. S. Deshpande has made this attempt ably, for which he deserves congratulations. The useful appendix dealing with Gandhiji's Path to Peace has added to the value of the book.

The book, though mainly intended to guide the young men throuhout the world to lead the Life of Light practised and preached by Gandhiji, can be recommended for careful study to all those who aspire to realise God by treading the path chalked out and followed by Gandhiji himself.

K. D. Tangod

◆

A Short Report
of
The Academy of Comparative Philosophy and Religion,
BELGAUM

(from 1-11-1971 to 31-5-1972)

There were three meetings of the board of trustees during this period. In the budget meeting, it was noticed that the expenditure was increasing and that the journal, Pathway to God, was running in a loss. It was therefore decided to cut down the expenditure by dropping the Seminar of this year and to increase the number of subscribers for Pathway to God.

Shri Krishnashastri Marathe has been delivering discourses on the Bhagwadgita in the Gurudev Mandir hall on every Sunday evening. In addition, the following persons gave their talks in the Mandir hall on different occassions :

1. Dr (Mrs.) Chandrakalatai Hate, M. A. Ph. D., Bombay.
2. Prof. L. C. Patil, M. A., Belgaum.
3. Shri Achyutdas Bhadragiri, Bangalore.
4. His Holiness Shri Kalyana Sevak Maharaj, Jagadguru Shri Shankarachaya, Sankeshwar Math.
5. Shri Hridaya Narayana Yogiji, President, Manas Sadhana Mandal, Lucknow.
6. Vachaspati Shri Vishnuji Kshirasagar, Nisik.
7. Smt. Sou. Shalinitai Javadekar, G.A., Baroda.
8. Dr. R. S. Godbole, M. A. Ph. D., Baroda.
9. Shri G. V. Tulpule, M. A., Sangli.
10. Shri Ramanand Tirtha, Mathadhikari, Pandharpur.

A bhajan programme was also arranged, in which the Belgaum Mahila Samaj participated.

Dr. A. G. Javadekar, M. A. Ph. D., D. Litt., Head of the Department of Philosophy in the M.S. University of Barada, delivered the Gurudev Ranade Memorial Lectures for 5 days from 23rd March 1972. The topic was "Moral Philosophy in the Light of the Bhagwadgita". The lectures were inaugurated by Shri Baburao Thakur, a well-known public worker, an educationist and a political leader of Belgaum. Dr. Javadekar delivedred his lectures in Marathi and they were highly appreciated by the public not only for a clear elucidation of the subject but also for a new and distinctive interpretation of some important verses in the Bhagwadgita. These lectures will be printed on receipt of the typescript from Dr. Javadekar.

The Government of Mysore was pleased to sanction a grant-in-aid of Rs. 2000/- in January 1972. We are highly obliged to Shri C. A. Jamkhandimath I. A. S., Commissioner for Religious and Charitable Endowments, Mysore State for this kind and sympathetic help.

Shri Surendra Prasad Garg, Jaipur has generously paid to the Academy a sum of Rs. 250/- and has become a life member of this Trust. He will get all our publications free and will be a guest of honour in all our important functions.

The following persons have become life subscribers of 'Pathway to God' by payment of Rs. 100/- as life subscription :

1) Shri V. V. Karkhanis, M. A., Belgaum.
2) Dr. S. S. Patil (Mulwad), M. B. B. S., Bijapur.
3) Shri R. D. Rangapur, Bangalore.
4) Shri G. W. Bhanap, Belgaum.

Donations have been received from the following persons :

1) Shri K. R. Sortur, Madhavnagar (Sangli District)	- Rs 51/-
2) Smt. Savitribai N. Marathe, Tilakwadi.	- Rs 10/-
3) Shri V. R. Sadalgekar, Kolhapur.	- Rs 10/-
4) Dr. R. S. Godbole, M. A. Ph. D. Baroda.	- Rs 11/-
5) Shri M. C. Kittur, Shahapur (Belgaum).	- Rs 10/-
6) Shri. M. S. Wartak Erandawane, Poona	- Rs 1001/-

We are thankful to these persons for their donations.

The following distinguished persons paid a visit to the Gurudev Mandir during this period.

1) The Hon'ble Justice Chandrashekhar, Judge of the Mysore High Court, Bongalore
2) Shri K. R. Ramachandran, I. A. S., Divisional Commissioner, Belgaum.
3) The Hon'ble Justice Narayana Pai, Chief Justice of the Mysore High Court, Bangalore.

They went round the building and were acquained with the various activities of this Trust. They showed keen interest in the moral and spiritual aspect of the working of this Trust.

The Seminar proceedings of 1971 (God Realisation : Sadhana and Effects) have been printed and the book is now avilable to the public. The price of every publication of this Trust is kept low, so that the public may not find it dfficult to buy these books.

We have added to the library books worth more than Rs. 3500/- during this period. We have now about 3000 books (mainly English, Kannad and Marathi) in the Gurudev Granthalaya, all related to Philosophy, Religion, Mysticism and allied subjects only. These books are made available to the public free of any charge at present.

A 'nama saptah' was arranged for three days ending on Datta-Jayanti day. A few sadhaks took part in it, when arrangements for their lodging and boarding were made in the Mandir building irself.

* * *

गरिबी हटाव ही वल्गना आहे
तर
श्रीमंती बढाव ही घोषणा आहे

"गरीबी हटाव" ची नुसती पोकळ वल्गना करून काम भागणार नाहीं, तर उत्तम मालाचे उत्पादन करून श्रीमंती वाढवली पाहिजे.

जर्मनी व जपान हे याचे आपल्या पुढील आदर्श व ज्वलंत उदाहरण आहे.

कमी खर्चात मुबलक, उत्तम माल तयार केल्यानेच संपत्ती वाढेल व गरीबी हटेल· आपले टायर्स अर्ध्या किमतीत नवीन सारखेच रिमोल्ड करून घ्या व टायर्सच्या खर्चात १००% बचत करून श्रीमंती वाढवा व गरीबी हटवा.

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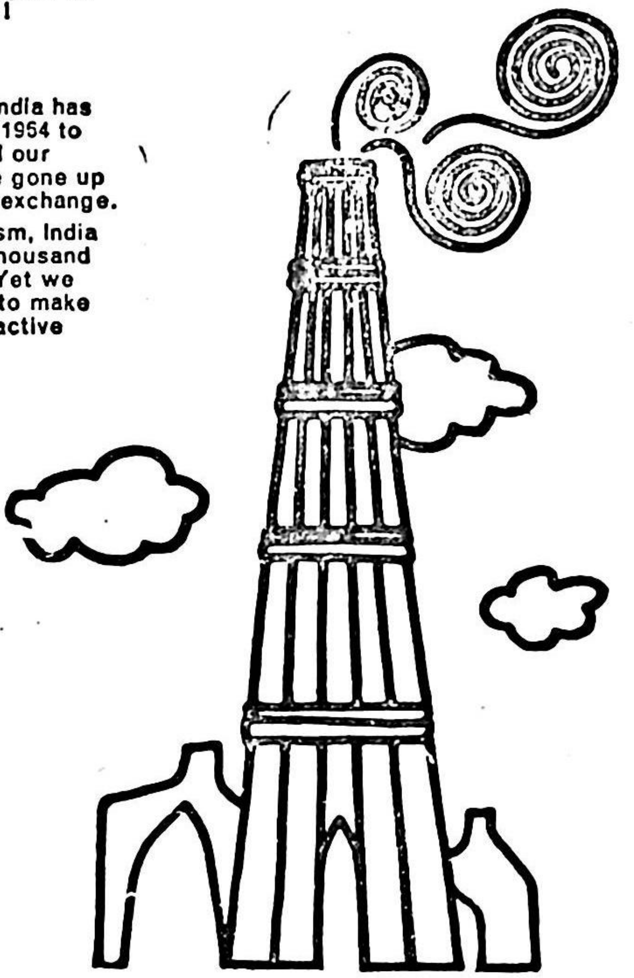

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